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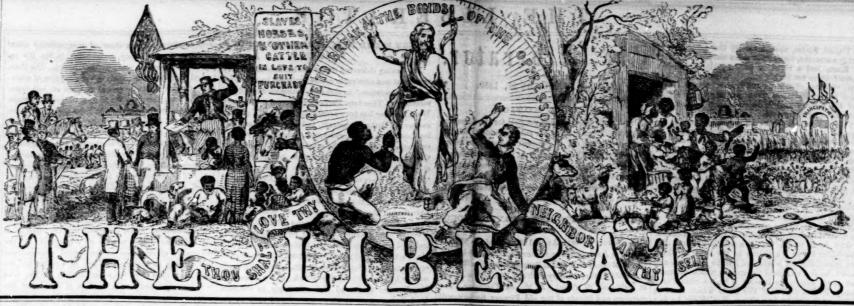
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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the Lebts of the paper, viz:-FRANCIS JACKSON, ED-MAND QUINCY, SAMUEL PHILBRICK, and WENDELL



NO UNION WITH SLAVEHOLDERS

The United States Constitution is 'a covenant with death, and an agreement with hell.'

The free States are the guardians and casential supports of slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our pathers, in praming the Constitution, swerved from the most. We their children, at the end of half a contury, see the path of duty more clearly than they, and must walk in it. To this point the public mind and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending. - WILLIAM BLIERY CHANNING.

WM. LLOYD GARRISON, Editor.

Our Country is the World, our Countrymen are all Mankind.

J. B. YERRINTON & SON, Printers.

VOL. XXIX. NO. 3.

BOSTON, FRIDAY, JANUARY 21, 1859.

WHOLE NUMBER, 1576.

REFUGE OF OPPRESSION.

THE AMERICAN TRACT SOCIETY. The annual meeting of the Hartford branch of the metican Tract Society was held in that city a few days since-Deacon William W. Turner in the chair.

After a few prefatory remarks, Dea. Turner introduced Hon. Thomas S. Williams, President of the American

Tract Society, to the meeting. Tract Society, to the meeting.

Judge Williams said he had, in view of his connection with the Society, no apology to offer for the defence of it before that audience. The gentlemen who formed the publishing committee of the Society were men of well known piety and worth; he had only to mention Rev. Dr. Justine Edwards, Rev. Dr. Milner and Rev. Dr. Knox, whose names were a guarantee for all he could claim for them.

The Society has, in the past forty years, done so much good, extended its area of usefulness so widely, and made its power and influence so fully undersood; has gained so much praise from all quarters,

and made its power and influence so fully under-stood; has gained so much praise from all quarters, that, at length, it might well be said of it: 'Woe unto you, when all speak well of you!' Some time since certain men, who lacked evangelical piety, began to complain that the Society did not interest itself directly in the matter of slavery. But slavery is a point that enters into politics, pranafer discussion. subject that enters into politics, provokes discussion, is most exciting when entered upon, and in regard to which, many good men widely differ. If the Society were to begin to discuss the question, where should it stop? If it laid down rules to guide the masters, it must also publish guides to the servants;—should ther say to them, 'Servants, obey your masters!' or should they advise them that all men were born ree and equal, and that it was their right to take

free and equal, and that was their light to take their liberty if they could? Some time since, the Independent newspaper was established under the care of a man well known to be a thorough Abolitionist, and that paper has constantly abused the Society; it stated again and again that the Society was in possession of large funds that were unwisely used in section of the country to and improperly used. This statement was made so often that a committee was at length appointed to inquire into facts, and after a careful examination to maure into facts, and after a careful examination of the affairs and books of the Society, they reported that it was conducted upon principles and in a manner upon which no improvement could be made. Those who condemn the publishing committee for not complying with one clause of this report, condemn another clause—namely, the clause on the frances—in the same report. -in the same report.

finances—in the same report.

At the tone of the report of this committee, the whole South become alarmed; letters were daily received from colporteurs, agents and ministers of the gaspel, protesting against the publication of anti-starry tracts. Of one denomination in Virginia, 100,-000 communicants broke off all connection with the Society; it became evident that, if a sectional course were pursued, the whole South would be lost. It has been said that right must be done, without consideration of consequences; but right sometimes de-pends upon consequences. We hear ministers at the North preaching vehemently against the sin of slavery. Ask these men to go South, and labor there for its extermination, and they will tell you no, they dare not, for they might lose their heads if they should. dare not, for they might lose their heads if they should. It would have done no good to publish tracts against slavery, for South they would not be allowed, and North, where slavery does not exist, they would be useless. The original report, ordering the publication of such tracts, was at first endorsed by the Society; but, at the next annual meeting, the publishing committee were most emphatically endorsed. Pride had said: 'Do not yield to dictates from the South!' but our hearts had said: 'Go on in the South!' but our hearts had said: 'Go on in the successful path you have followed for thirty years,

successful path you have notween for thirty years, engaged in a great, catholic, national work!

Judge Parsons followed—The Society has only produced good fruits; its apparent fruits for the year just ended were better than at any previous time since its organization. The officers of the Society have been abused simply because they have re-fused to publish tracts that they sincerely believe to be contrary to the principles of true religion. Its former friends have changed their course, and not the Society. It was said here the other evening, that the Society refused to publish a tract made up, by a Mr. Wolcott of Providence, entirely of texts from Sprinces. The improvement of the providence of the providen from Scripture. The circumstances connected with the sending of this tract to New York showed that it was not actually intended for publication, but only as a test of the Society, and it was rejected; but the Society is publishing a New Testament, with notes, for circulation everywhere, that contain all

these texts, freely commented upon.

The speaker wished that every one who chose to give his money to the Boston society would do so freely, and he would say 'God speed!' to it. But 372 you experient that the same of the s are you certain that the money will not get to New York after all? The Boston Society is, as yet, but a subordinate branch of the National one. At their meeting last year, they put a resolution, withdrawing from the parent society, into the hands of a committee, to report at the next annual meeting, no further action heing taken in the matter. But, send to Roston. to Boston all the money you wish to, and God go with it. The Boston movement seems to be only in-

to Boston all the money you wish to, and God go with it. The Boston movement seems to be only intended to break up the National organization.

This subject of slavery is one upon which the best of mea lose their temper. Dr. Bacon lost his temper when, at the meeting in New York, the great majority was given against his views, and said: 'The devil will not win in the long run!' Dr. Bethune 'spoke right out in meeting' when he said that the majority did not choose to be called devils. Dr. Bacon said that he should not leave the Society; that he was a life member, and should stick by, year that he was a life member, and should stick by, year after year, fighting it to the death, and leave the

combating it as a legacy to his children.

The Boston society did an unfair thing when they pitched upon the time for their meeting just before the season when the annual collections of the National society were to be made. They should have fixed the date of their meeting more generously. What if this new society gets into the country towns all over the land? Like anti-masonry, anti-slavery, and other similar agitations, the result would be an overthrow of what was conservative, national and orethrow of what was conservative, national and time-honored, and must end in ruin to the cause. Judge Ellsworth now spoke. He said that he was a defender of or apologist for slavery, or its ex-sion, and he wished at this time to place himself right upon the record. He had ever felt that hu hight upon the record. He had ever felt that human slavery was a great and unmitigated wrong and
calamity. Its spirit has dominion in our national
councils, and has aren entered into the church,
making the hired ministers of the gospel afraid.
The Judge culogized the Society at some length, following mainly the paths of the previous speakers.
As to the nature of the tracts to be published, he
would leave the matter to those experienced men who
had, for years, made it a study, as he would go to a
competent lawyer if he wished to litigate, or to a
physician of good standing if he were ill. The Boeton society may, in its pride, publish one anti-slavery tract, but even that is doubtful. He would say
to them: 'If you can abolish slavery, I am with
you with my whole heart!' for I hate and detest it;
but the discussion of slavery cannot enter into every
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but the discussion of slavery cannot enter into every interest and relation of life. To bring it in here is

avoing the sentiments and policy enunciated by lence or insubordination towards his master or owner, shill, upon conviction be more than one of the Southern States that would take immediate steps towards separation. And, sir, I fail the state of the dismion, and shall, if alive, exert all the powers I may have in urging upon the people of my State for dismion, and shall, if alive, exert all the powers I may have in urging upon the people of my State for dismion, and shall, if alive, exert all the powers I may have in urging upon the people of my State South, and all the Northern people feel assured that the South can never be driven out of the Union, no matter what may be the aggressions upon their constitutional rights. I trust and believe that they will find themselves mistaken, whenever a proporeocasion occurs.

Sir, it is not so difficult a matter to dissolve this Union as many believe. Let the Republican party of the North obtain possession of the government, and pass a Wilmot proviso; or abolish slavery in the District of Columbia; or repeal the Regitive Slave Law; or reform the Supreme Court, and anti-fluid the state of the

will not permit the black citizens of Massachusetts self was born in the South. No man had broader interests there than he, for his all was there. Thus he, too, represented the South, and denied the right of any one to speak for the South, if he can give his views a negation. There are the se in the South who pray for harmony and union—men strong in holy fealty for their country and the Constitution. It would be easier for one State to some back than for others to go out with it. The moment it goes out, it assumes an attitude of rebellion. Let the wise men of the South turn their heads toward the Union, not criminating and recriminating, but reflecting. Gentlemen of the North, abstain from bitterness on the Southlern institution. While it is the policy of the North to eschew slavery, it is the necessity of the South its maintain it. He did not join in the talk of Southern rights. The South has no rights except those of the North, and the North sort to be performed by this Legislature, for us to the none exceptions of the South. It is a cant phrase, tending to inflame the popular passions. As regards the negroes, what better use can be made of them? We did not bring them here, and did not engage in the slave trade till recently, and, said he, 'I brand that as an act of unmitigated infamy.' He concluded his remarks by counselling the two sections to live in harmony, cultivating the advantages God has given us as a united nation.

Mr. Iyerson said he had no desire to dissolve a

sections to live in harmony, cultivating the advantages God has given us as a united nation.

Mr. Iverson said he had no desire to dissolve a Union that would promote the interests of all sections alike, but a Union administered on a sectional basis by the demon of Abolitionism he would crush into atoms, and trample on as the veriest reptile. Mr. Iverson proceeded in a tone of severity on Mr. Houston, saying that he (Iverson) never heard a Union speech from a Southern man without a suspicion that it related to the Presidency; also, that Texas had placed Mr. Houston in retirement on account of the intensity of feeling exhibited by him in favor of the Union at the sacrifice of his own in favor of the Union at the sacrifice of his own section, and that he (Iverson) was glad of it.

count of the intensity of feeling exhibited by him in favor of the Union at the sacrifice of his own section, and that he (Iverson) was glad of it.

Mr. Doolittle asked Mr. Iverson if he could name any prominent man of the Republican party who proposes to put down slavery by the action of the Federal Government.

Mr. Iverson replied that he knew that prominent politicians of the North disclaim such an intention; but he looked upon that as a frand and a pretence; he looked to their acts. He referred to the Rochester speech, and said that Mr. Seward had too muck good sense to believe what he said—that the South would insist on establishing slavery in the North. That was all humbug. He (Iverson) believed, as he did in his own existence, that it is the settled design of the Northern States to break down slavery in the Southern States.

THE SLAVE CODE OF MISSOURI.

The Missouri Democrat publishes the following as a specimen of the sanguinary slave code of that State:

Arricle Ist of Chirch, there is an unaccountable consciousness, an aching dread, that this noir faineant, this great black sluggard, is somehow endowed with forces which are rather felt than seen, and which may, in 'some grim revel,'

And there is indeed reason for this 'aching dread.' The negro is something more than mere endurance; he is a force. And when the energies that now imbutted in the now expends in resistance will cause him to rise; his force can hardly be measured to-day; the opinions regarding him are excessive; his fosc estimate him too low, his friends, perhaps, too high: besides, there is not a wanting among these latter, in spite of their own good feelings, that 'tribe idolatry' which regards him as not quite us.' Twenty-five years ago, in the heat of the conflict which terminated in the Ennancipation. Act of Great Britain, there was followed by the exempting in the city of Glasgow, at which a voung black made a speech of such fashion that it 'brought down the house.' He was followed by the econtine the city of Glasgow and econtine the ARTICLE 1st of CRIMES, ACT, Sec. 6.—Every person, bond or free, who shall be convicted of actually raising a rebellion or insurrection of slaves, free negroes or mulattoes in this State, shall suffer death.

Sec. 7.—Every slave who shall, at any time, rebel or make insurrection, or shall plot or conspire the death of any person, or commit arrow in furtherance of such conspiracy, and shall, by an overt act, attempt to accomplish such purpose, shall suffer death.

Sec. 8.—Every free person who shall aid or assist in any such rebellion or insurrection, or shall furnish arms, or do any other overt act, in furtherance of such rebellion or insurrection, or shall be punished by death.

Sec. 9.—Every person, bond or free, who shall be convicted of consulting, plotting, conspiring, or attempting to raise any rebellion or insurrection of negroes or mulattoes, bond or free, or to commit any crime in furtherance thereof, within this State, although no overt act be done to accomplish such purpose, shall be punished, if a freeman, by imprison-

Vermont.

In a school exhibition in the city of New York, in The a sensor exhibition in the city of New 10rk, in December, 1858, there were productions from twenty white and one colored ward schools; of the thirty prizes awarded, three were gained by the colored school; which may be thus formularized for the use of that distinguished archæologist, craniologist and ethnologist, Dr. Nott, of Alabama: $-\frac{3}{10}:\frac{1}{20}:\frac{1}{20}:$ black children's intellect: white children's intellect. In the Concerns of the collection of Energy is

black children's intellect: white children's intellect.

In the Concours of the colleges of France, in 1858, the laurels once worn by Abelard fell upon who was the highest outle from Hayti, M. Faubert, tiens winning other prizes. It is well known that not a few white Americans are among the students of the French colleges; and none of these having yet won this distinguished honor, we must again formularize for Dr. Nott—§:1: white American students in Paris: black Haytien students in Paris.

Here, then, we have the vital force, the physical force, and some slight inklings of the yet undevelop-Here, then, we have the vital force, the physical force, and some slight inklings of the yet undeveloped mental power of the negro. The negro is a constant quantity; other races may be, and are, variables; he is positive and reliable, and seems fixed so The panic of 1837 was arrested by the cotton cropand even at this moment, when the West is bankrupt, with its 'enchanted' free laborers and 'enchanted' stores of grain, the vitality of trade is maintained by the products of black labor, which it is the ambition of the so-called Republican party to sweep from the land. What a glorious destiny awaits the negro when the soil now fertilized by his agony and bloody sweat, shall teem under his energies, renewed and developed by freedom! For

'Freedom hand in hand with labor,

'Freedom hand in hand with labor, Walketh strong and brave; On the forehead of his neighbor,

Arnold. The European race would seem to have reached its destined development—of Arts in Greece, of Jurisprudence in Rome, and of Industrial Economics in England and the United States. To advance still further, the tide of civilization requires what the great commoner prescribed for Irelandnew blood. And whence can this be procured, unless from a race hitherto unmixed in the current of civilization?

THE GREAT NEGRO TRAGEDIAN.

The following notice of the negro actor, Ira Aldridge, is from the St. Petersburg correspondent of Le Nord, under date of Dec. 5:—

'The success of the negro actor, Ira Aldridge, has been wonderful. At his debut, people were curious to see an Othello who needed neither crape nor pomade to blacken his face. Many expected tears of laughter rather than teers of emotion, when they learned that Iago and Desdemona would reply

evident lie, for niggers have no rights that a Demo-erat is bound to respect; and Adam and Eve were alone 'created' equal, and all the rest of mankind we believe that 'mechanics and laborers' are the

'mudsills of society,' only fit to be regarded as the 'capital of the rich.'
We believe in 'Squatter Sovereignty' during a Presidential election, but after the election all Squatter Sovereignty reverts to the President.
We believe a Slave State ought to become a partner of the Union, if it have 35,000 inhabitants.

We believe a Free State ought not to become a tants. itants. We believe Buchanan and Douglas Democracy is

We believe Buchanan and Douglas Democracy is as old as Noah's Ark. We believe in hard money generally, with an oc-casional issue of treasury rags, which ought not un-der any ordinary condition of government to exceed

when on the stump, to change their principles with the degrees of latitude and longitude. We believe the history of political parties estab-

rious to see an Othello who needed neither crape nor pomade to blacken his face. Many expected tears of laughter rather than teers of emotion, when they learned that Iago and Desdemona would reply to him in German. The absence of an English troupe forced him to play with German actors. Those who counted on this were strangely deceived. From his appearance on the stage, the African artist completely captivated his audience by his harmonious and resonant voice, and by a style full of simplicity, nature and dignity. For the first time we had seen a tragic hero talk and walk like common mortals, without declamation and without exaggerated gesture. We forgot that we were in a theatre, and followed the drama as if it had been a real transaction.

The scene in the Third Act, when the sentiment of jealousy is roused in the ferocious Moor, is the triumph of Aldridge. At the first word of the willy, insinuation, you see his eyes kindle; you feel the dare in his voice when he questions lago, then the deep sobs which stifle it; and finally, when he is persuaded that his wretchedness is complete, acry of rage, or rather a roar like that of a wild beast, trively for missing the summand of the scene, and any the scene, the server of rage, or rather a roar like that of a wild beast, trively for the server of the scene of the scene of the scene of the server of the scene of the

THE FRIUMFIO PREPURIOANISM WILL.

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casement over a neighbor's land draws with it the right of enforcing it, and that right the President requests he may be empowered to exercise without the assent of Congress. Paraguay is to be compelled at the sword's point to give just satisfaction.

We have said enough to show that we ought not to be too much dazzled by the moderation of the President, and that if his voice is the voice of Jacob, his hands are undoubtedly the hands of Esau. We will only add one other reflection. Can it be that the whole American continent has entered into a vile conspiracy to insult, deepoil, and ill-use the United the whole American continent has entered into a vile conspiracy to insult, despoil, and ill-use the United States? that the weaker is in all cases the aggressor, and the stronger in all cases the attacked and injured? Is it not, at any rate, very remarkable that the United States should be at this moment provided with a casus belli against almost every State from the Gulf of Mexico to Cape Horn, and that, though in a spirit of tolerant moderation they content themselves for the present year with merely seizing two provinces of Mexico, taking armed possession of the Transit route from ocean to ocean, and sending a flotilla up the Parana to invade the creamy repose of Paraguay, they have grievances and claims in for any numeer-be-of. Presidents' Messages, and Is the wolf always so entirely in the right?' and the lambs always so completely in the wrong?—London Times.

The French papers seem to have commented with greater severity than the English journals upon President Buchanan's message. The Pays thus concludes a long article :-

'Mr. Buchanan's policy may be summed up in a very few words—absence of morality—schemes of ambition which are beyond the power of realization—egotistical tendencies. If to these qualities be joined a constant anxiety about a personality of a joined a constant anxiety about a personality of a most commonplace kind, a thirst after popularity which is now declining without ever having been very vigorous, a turgidity of language which is so much the more displaced that there is no real greatness to justify it, and a duplicity always blameable—if these points, we say, be taken into consideration, there will then exist a representation, in our opinion, perfectly faithful of the nature of the policy suggested by American ideas and directed by Mr. Buchanan.

THE MOUNT VERNON EXCITEMENT.

The interest attending the 'Mount Vernon Fund' question is now at its climax. Patriots, politicians, hand-organ orators, popular firms and associations, and all those prominent men of wealth who never fail to make handsome donations to fashionable charities,' pour out their appeals and pour in their contributions. Ministers preach for the cause. Actors play for it. Printers work for it. Nowsboys care for it. Handsome women—and some not handtors play for it. Printers work for it. Nowsboys cry for it. Handsome women—and some not handsome—beg for it. The cause prospers. The cause rises like a majestic temple. The cause presents a lofty, far-seen, splendid and imposing surface of wall, which the shrewd proprietor of a cheap print takes practical advantage of, to plaster it over with advertisements, Edward Everett acting as bill-poster on a high pational steging.

on a high national staging.

The idea of purchasing Mount Vernon by national subscription, originated with Miss Ann Pamela Cunningham, of South Carolina. At her suggestion, and in consequence of her efforts, the Mount Vernon Association was formed, chartered, and put into operation. The plan, as everybody knows, is to purchase the homestead and sepulchre of Washington, now the property of an individual, Mr. John A. Washington, who does not object to selling the ashes of his ancestor at a tip-top price. When first ashes of his ancestor at a tip-top price. When first applied to, he expressed a willingness to make the trade, and seemed moderate in his expectations. But when the Association made a formal proposition, and appeared quite in earnest in the matter, Mr. J. trade, and seemed moderate in his expectations. But when the Association made a formal proposition, and appeared quite in earnest in the matter, Mr. J. A. W., with a keen eye to speculation, slapped on 'a price.' He held the bones and so forth of the distinguished gentleman known as the Father of his country, to be worth two hundred thousand dollars; the surroundings, together with a couple of hundred acres, once belonging to the said Father of his country, to be thrown in. The Mount Vernon Association did not haggle about terms. The Association said at once, 'It is a bargain.' The Association probably saw that if Mr. J. A. W. was not immediately taken up at his offer, there was a strong prohability of his raising his ideas and terms still higher on reflection. Indeed, although Mr. J. A. W. was sharp, he was not so sharp as he might have been. He might have had three hundred thousand dollars as well as two,—may be four, possibly five or six. On the whole, we consider that the Association got off chesp.

off cheap.

According to the terms of the contract, eighteen thousand dollars were paid down in cash. Fifty-seven thousand were to be paid on or before January first, 1859, and the remainder in three equal annual instalments on the twenty-second of February, 1860, 1861, 1862, with the privilege of paying the whole amount due at any time, and taking possession, upon giving thirty days' notice. That the whole will be paid before the twenty-second of February, 1859, is the hope and belief of the regent and her co-laborers. So says Mrs. Ann Cora Ritchie, the vice-regent of the Association for Virginia.—Beston Olive Branch

The slaver Echo was sold at Charleston on the th inst. by the U. S. Marshal.

y Madam Car-and liberal pat-emoved to 323 re will be found at the world, as d produces new ands second to es, either in or She can refer to on, Providence, and try for your-October 3. ew! AND REAP-sure RAKER t man with the

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Beares.

An unexpected discussion took place in the Massa chusetts House of Representatives, on Friday last, on the presentation of a Memorial from the Colored Citizens of the State, protesting against the Dred Scott decision, &c. [See the Memorial in another column.] A characteristic speech having been made by Mr. Caleb Cushing, audaciously opposing the reference of the Memorial, on the ground that colored persons are not citizens of the United States, Mr. Wells, of Greenfield, made the following able rejoinder :-

Mr. Speaker: I am somewhat embarrassed in ris-ing to address the House at this time, upon the grave questions which have been introduced by the gentlequestions which have been introduced by the gentle-nan from Newburyport, for they are questions which cannot be discussed on the spur of the mo-ment; but at the same time, I wish to say one or two words upon some of the subjects to which he re-ferred, and will proceed to discuss them, very briefly,

and with as much clearness as I may at this moment.

In the first place, I beg the gentleman from Newburyport to bear in mind, as he begged of the House ember with regard to himself, that I did not introduce this subject to the House. I presented to the House a petition and memorial, as it is my duty, member of the House, to present every petition and memorial entrusted to me, to the Hou asked its reference to the proper committee. Has there been a single inquiry into the contents of any petition and memorial heretofore presented to the House, by any member, with a view to the discus-sion of the question on its reference? Sir, it was the keenness of vision of the gentleman from Newburyport, who was able to distinguish the colored individual lurking in the angle of the fence, that brought this matter before the House to-day. It ras his motion, his suggestion, his act, which in-roduced this discussion, and not mine. The discussion here is simply in reference to the

question of the citizenship of the colored man, stated in that memorial. I do not understand the question as stated or suggested in that memorial, to be that which the gentleman from Newburyport suggests. It does seem to me, Mr. Speaker, that in some strange way, the gentleman from Newburyport mingles the right to vote with the right of citizenship. I do not believe that the right to vote has any necessary connection with the right of citizenship. I be-lieve them to be entirely separate and distinct mat-ters, and that a man is not necessarily a voter because he is a citizen, or necessarily a citizen be-

cause he is a voter.

I have never seen any definition of citizenship which satisfies me, nor do I know that I could make which satisfies me, nor do? know that I could make one; but it does seem to me that a definition might be made something like this—A citizen of a State is a person who owes to that State faith and allegiance, and who, in consideration of such faith and allegiance, is entitled to the equal protection of its government. ernment, and to his equal rights under that govern

ment, wherever he may be.

Therefore it is, that in the process which the United States Courts have established for the purpose of determining the citizenship of an alien within our borders, such alien swears that he renounces all allegiance to any foreign prince or potentate whatever, and swears to support the Constitution of United States and the Constitution of Mass setts. In that way he becomes a citizen of the State, by renouncing allegiance to every other power, and by asserting his allegiance to our own government. When he does that, he becomes entitled to the pro-Nation of that government, whether of the State or Nation is the becomes entitled to every right, privilege and immunity which the Constitution of either State or Nation has guaranteed to its citizens. But among these privileges is not the privilege of voting. A man may vote in some of the Western States, without being a citizen either of the State or the Nation; he may be a citizen of the State and the Nation here, and not have the privilege of voting.

When an individual, resident in any town in this

Commonwealth, moves into another town of this Commonwealth, does he thereby forfeit his citizen-Not at all. He still remains a citizen ; but es forfeit his right to vote, until he has remained in that town six months. So when a citizen of another State comes into this State, he cannot vote

until he has been here a year.

Sir, there are, in some of our States, provisions in the decision of the Supreme Court, is directly dis-franchised, and has no right to vote. He is dis-franchised, in my opinion, in Massachusetts, in Maine and in Rhode Island.

If that decision is law in its conclusions and its reference to voting, whereby the black man, through

soning, then court 'declares that the word 'citizen,' as used in the constitutions and laws of the different States previous to the adoption of the federal constitution, did not include colored men; that as this word, thus used in the States, did not include this class, it did not include them when used in the constitution of the federal Union, and therere, as colored men were not citizens of the States at the time of the formation of the Union, they never were and never can be citizens of the United States.

Now, if that reasoning is true—and I believe, alough I have not looked at the Dred Scott decision for nearly a year, that that is the reasoning of the itizen ' in our Constitution does not include the black man, any more than the term 'citizen' in the aited States Constitution.

Mr. Cushing—I would beg—because the gentle-

man is discussing the question in contract and therefore will pardon the interruption—to ask man is discussing the question in obvious good faith, how, in his hypothesis, he disposes of the fact, that in half the free states, not only are colored men deprived of the ordinary rights of citizens, but persons previously aliens are made citizens for the purpose of ting, and actually do vote? Wells-It does seem to me that I have suffi-

ntly answered that question when I say that the ht of voting and the right of citizenship have nothing to do with each other.

Now, if what I have said is true, then the word

citizen ' in our State Constitution does not include the colored men within Massachusetts. The same that is placed upon it in the Constitution of the Nay, more. In our original Constitution the

word 'citizen' was not used; it was, I think, 're-sident;' and in the Article of the Constitution which has reference to the qualification of voters, where it now reads 'every citizen,' possessing such and such qualifications, 'shall have a right to vote,' it originally read 'every resident.' Not very long after the adoption of that Constitution, the question came up. Does the word 'resident' mean citizen or does it include aliens? Cannot an alien, who is bitant of the State, vote, notwithstanding he is an aijen? The Supreme Court of Massachusetts decided very promptly and readily, that the word used in that connection meant citizen of the United States—making the word 'citizen' of Massachu-' of the United States identical, in

Now, Mr. Speaker, our Constitution provides that no man who is not a citizen shall have the right vote. In order that a person may have the right to vote, our Constitution prescribes several things that he shall be a citizen of Massachusetts, and a male; that he shall be of the age of twenty-one Every one of these requisitions must be com-He must be a citizen, he must be a nale, he must be twenty-one years of age, before he

Citizenship alone will not qualify him, becau persons under twenty-one years of age—paupers, and, as I believe, women, are citizens.

It is not enough that he should be a citizen, he

must be male—twenty-one years of age—not a pau-per or under guardianship—he must have resided within the Commonwealth one year and the town within the Commonwealth one year and the town six months; but, citizenship is one of his qualifications, and if that decision, and the reasoning by which it is supported, are law, then the black man is not a citizen either of state or nation, and that decision deprives him of his right to vote in Massachusetts, just as it deprives him of the privileges and immunities of citizenship guaranteed by the Consti-tution of the United States.

Nay, further. In Maine, the Constitution ex-

presaly provides that no person, not a citizen of the United States, shall have the right to yote; and yet, I think colored men vote, to-day, in Maine, in direct contravention of the Dred Scott decision.

But, sir, that decision goes very much further than taking away the right to vote. I know it has been said, and upon this floor, that the only rights of citizenship of the United States were these—to g away the right to vote pre-empt land, to own ships, and to sue, in certain cases, in the Federal Courts. Mr. Speaker, it does seem to me that when a Commander of our navy, in the harbor of Smyrna, pointed his guns at an Austrian man-of-war, and said that a man who had

that government, he did not mean simply that Martin Kozta had a right to pre-empt land. Thank heaven! there are higher privileges embraced in this term, 'Citizen of the United States,' than all that comes to; and it is of these privileges.

term, 'Citizen of the United States,' than all that comes to; and it is of these privileges and rights that the colored man is deprived, and it is of that deprivation he complains. I could find, sir, in that very Dred Scott decision, an enumeration, by the Supreme Court itself, of the rights guaranteed by the Constitution of the United States, but I will not occupy the time of the House in searching for it now. Those rights are to bear arms, to meet in public assemblies, and various other rights therein ed liberal, as they give not less than thirteen months now. Those rights are to bear arms, to meet in public assemblies, and various other rights therein enumerated, entirely distinct from that class of simply political rights of which the gentleman speaks. Of all these, in the express terms of the decision, the colored man is deprived, as well as of those other rights to which I have already alluded.

Now, sir, as to the question whether a citizen of the States is necessarily a citizen of the Livited States.

Now, sir, as to the question whether a citizen of the United States. It does seem to me that if a man is a citizen of a school-district, he is a citizen of that school-district is situated; if he is a citizen of that school-district is situated; if he is a citizen of that school-district is situated; if he is a citizen of that school-district is situated; if he is a citizen of the Massa-chusetts Anti-Slaveny Society will be held in Boston, at Mercantile Hall, Summer street, on Thurston. a town, he is a citizen of the county which embraces that town within its limits; if he is a citizen of a bax and Friday, January 27th and 28th, community and the county which embraces that town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits; if he is a citizen of a back new town within its limits is a back new town within its limits. county, he is a citizen of the State which includes that county: if he is a citizen of a State, he is a members and friends of the old Pioneer Society will citizen of that confederation of States which includes not fail, we trust, to be present in strength of numthat State, and which governs it with a common government. And therefore it is impossible for me to determine how a man can be a citizen of a State, and not a citizen of the United States: how the faith and allegiance which a man owes to his State, the state of the state of the United States is the state of the stat can be otherwise than due to the United States government, which includes and overshadows the State vering efforts to effect its speedy and eternal overgovernment under which he lives. That is the way throw. the matter strikes me; and I cannot see it in any

other light. As to the statement, that, if the view I have presented be correct, a citizen of Massachusetts w have the right to go into any other State and vote, have the right to go into any other State and vote, my answer has been made—that voting is no part of the privileges of citizenship. It is a matter entirely distinct from it; citizenship being sometimes made a prerequisite for it; but nowhere, so far as I am aware, the right to vote constituting any test of

citizenship.

One word as to the suggestion that this memorial applies terms of gross condemnation to the State of Massachusetts. I cannot discover them; and the gentleman from Newburyport has not pointed out any such gross condemnation of Massachusetts in the memorial. It is true these colored gentlemen have stated their belief that Massachusetts, by her past legislation, has not shown sufficient courage in insisting upon her right to protect her own citizens in Southern ports. I think that if the sense of the House were taken on this subject, a majority would be found who think that the State of Massachusetts

be found who think that the State of Massachusetts has not shown sufficient courage in this respect. But it is one of the peculiar misfortunes of our government, that although, by the Constitution of the United States, the colored citizens of Massachu-setts have a right to be free from seizure or imprisonment in Southern ports, nevertheless, they are liable to such seizure and imprisonment, they are liable to the loss of liberty, and even of life itself, and the State has no redress. The Constitution gives us a right, but we are powerless to enforce it. That is

infortunate, but it is certainly true. The gentleman from Newburyport, still further, referring to a remark which I made, in reference to himself, and to a statement which he made here, has undertaken to discuss, in some slight measure, the Petition Law. He says that no Legislature can control the action of any future Legislature. Ex-actly so. No Legislature can control any future Legislature, and no Legislature has undertaken to do it. The Legislature, two years ago, simply pass ed a law requiring petitions to be published in a certain way. It was a notice to the Commonwealth and to the world, that if any petitioners wished their petitions favorably received, they should be published in a certain way; but it could not pro-hibit any future Legislature from acting upon any

Now, with reference to another point. I submit that when the gentleman from Newburyport spoke of the scorn and contempt in which he held a law nething more than to say that, as a legislator, he should vote in such a way as to bring about a repeal of that law. I was glad to hear a similar statement made by him upon this floor, last year, in reference to a law of this Commonwealth, passed years ago which expressly forbids the militianto in totate be do certain artempt, and said he would shoulder his musket and march in defiance of that law of the Commonwealth, because he believed it to be uncon-Commonwealth, because he believed it to be unconstitutional. I think, if he so believed, he was right in so saying, and I honored him for it. If I believed it unconstitutional, I would say the same. I will say it with regard to any Massachusetts law that I deem unconstitutional, and I will say it with regard to any United States law that I deem unconstitutional.

I have but one word more to say, and that is in ner in which memorials are to be received, this Legislature is bound to receive with special care and progress and improvement; kindness, any paper emanating from the colored citizens of the Commonwealth.

the name of the 'Yankee,'—I believe that the 'Yankee' race is superior to any other under heaven. But does this justify me in saying that no other race than the Yankee shall have any political right, or that a person not belonging to that race shall not stand on an equality with it, so far as political rights are concerned? I am not speaking of social equality. This is not a question of the beauty of women of different climes. I leave that to persons better instructed than myself in such matters. It is better instructed than myself in such matters. better instructed than myself in such matters. no question of social equality or association. It is a question simply of political equality; of the equal rights of all men before God and before the law. been said, that if we establish and maintain this equality of the black race with the white race, we shall be plunged and the white race to be-lieve any such thing. Here are some few hundred black men, and millions of white men, and it is said that if we allow them to have equal privileges and that if we allow them to have equal privileges and rights with the whites, they will get us entirely under, have all power and control, and put us nowhere. Now, I do not believe, Mr. Speaker, they can do it; but if they can do it, I am perfectly willing they should try. If they are so much our superiors in intellect, talent and carrecits. intellect, t lent and capacity as all this amounts to, NO SLAVE-HUNTING IN THE BAY STATE. they ought to rule.

stances and social conditions. By an unfortunate prejudice, they are deprived of very much that makes life dear to us. They are denied very many of the privileges, by reason of that social conditions which they are deprived on the property of the providers. They are denied very many of the strongly the belief, as well as the hope, that the property is the property of the providers which they are denied very many of the strongly the belief, as well as the hope, that the property is the property of the providers which they are the privileges, by reason of that social prejudice, which white men possess. But against all these disadvantages, against all the oppression which has been heaped upon them, they have striven in every possible strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief, as well as the hope, that the present strongly the belief as the present strongly the belief as the present strongly the strongly the belief as the present strongly the present strongly the belief as the present strongly the present strongly the belief as the present strongly the present strongly the present s way to elevate their social, moral, intelle l and political condition. God speed them in the effort!

For my part, sir, while I recognize it as certainly true in point of fact, however wrong in principle, that the colored man, in his outward social circum-stances and conditions is inferior to the white—that we are above him in those social and intellectual west Cambridge, on Sunday last, she received an in-the reason for treating him with extreme kindness, consideration and courtesy. Let not our words be such as to dishearten and discourage him. Let our hands be extended to aid and sustain him in his no-do so. Miss Holley has also spoken recently in the

Liberator.

BOSTON, JANUARY 21, 1859.

credit. We hardly need add, that our subscription

at half-past 10 o'clock, A. M., on Thursday, The

Among the speakers, confidently expected, are WILLIAM LLOYD GARRISON, WENDELL PHILLIPS, ED-MUND QUINCY, PARKER PILLSBURY, Mrs. CAROLINE M. SEVERANCE, T. W. HIGGINSON, CHARLES C. BUR-LEIGH, CHARLES LENOX REMOND, STEPHEN S. and ABBY K. FOSTER, E. H. HEYWOOD, &c. &c.

FRANCIS JACKSON, President. ROBERT F. WALLCUT, Rec. Sec.

NOTICE.

This being the last number of the Liberator to issued previous to THE NATIONAL ANTI-SLAVERY SUB-SCRIPTION ANNIVERSARY, the opportunity is taken to say that the Ladies, while superintending the evening arrangements, will be found at the

MUSIC HALL, BOSTON. WEDNESDAY, JAN. 26.

through the whole day, from 11, A. M., to 5, P. M. to receive subscriptions,—the smallest as well as the greatest,—from all who wish to make them, whether openly or with reservation of their names; which many, especially from the South, may for obvious reasons prefer. THE SOIREE

Will begin at half past seven o'clock, and in the intervals of music, conversation and addresses, there will also occur opportunities for sub-

Many distinguished and elequent friends of he cause having received special invitations, will, it hoped, be present and address the company.

Let no one who should not have been espe wited suppose the omission intentional, but be so good as to rectify it by calling at the Music Hall during the day, or at the Anti-Slavery office, or at Messrs. Phillips & Sampson's, 15 Winter street, preriously, where invitations await all who desire the

For the guidance of all interested in this Festial, we beg leave to say-That all our friends everywhere are request

give the pleasure of their company; That no entrance fee will be permitted, the only

offerings to the cause desirable on this occasion being those, whether great or small, that free-will makes That cards of invitation will be placed at the Anti-

convenience of the guests; and each card, previously esenting it, will insure a cordial reception; That cloak-rooms will be arranged to save the gu

Slavery offices and at the Booksellers' shops for the

the risk of remaining in their street dress in a warmed and lighted apartment;

That the evening invitations will be issued for halfpast 7 o'clock; but the guests will be welcome at any moment during the evening, and a short visit gladly received if a long one is impossible on account of other engagements;

That all who are prevented from being present in reference to this memorial, and the manner in which person, especially friends from the South, are entreatit should be received. I do submit that it should ed to accompany their subscriptions by a short letter, be received with all courtesy and kindness. I do that may give information and encouragement to their Northern

That, while renewing the invitation to all, this ocitizens of the Commonwealth.

In reference to the colored race and the white race—no man believes more firmly than I do in the doc-bitually subscribed elsewhere; to those who are just trine of races. I do believe that the white races are superior to the colored races. I do believe that the beginning to appreciate the importance of the cause nglo-Saxon race is superior to any other white race. that has done so much for their benefit, without do believe that the combination of various races their having, as yet, made a pecuniary contribution which is found in Massachusetts, and is known by the name of the 'Yankee,'—I believe that the lighted, till they feel the obligation to feed the lamp

> THE FESTIVAL AND THE ANNUAL MEET-ING.

Next week is to be a busy week, in this city, for Upon that, sir, I say that the lowest and most un- the cause of Freedom and Emancipation. First will al that treads our earth shall have come the Anti-Slavery Festival, on Wednesday Commonwealth. And, Sir, it may be because my ambition is not so exalted as that of other gentlestore,' for that special occasion, such gifts as they demen, because it does not look so far, but it is cer- store, for that special occasion, such gifts as they detainly true that I am not afraid to start on the race sire to cast into the Anti-Slavery treasury, in order to of political ambition with the black man by my side.

If he can do better than I can, then he is the better movement for the overthrow of slavery, without which man, and he shall have the reward. And although these would be no spirit in any quarter to resist the Slave Power in any of its aggressions, or to baffle it in we shall be plunged in a perfect Golgotha of horrors, any of its designs. Let every one strive to do his I have too much confidence in the white race to beany of its designs. Let every one strive to do his the friends of the slave in every part of the country.

eaker, it is true that the black race is income, by the scores and by the hundreds. Let the people plainly utter their will, and we have very strongly the belief, as well as the hope, that the pres-

Miss Holler's Lectures. At West Cambridge on Sunday last, Miss Holley was invited by the pas tor of the Universalist Society to occupy his pulpit and address his congregation on the subject of Slaver in the afternoon. She did so, speaking to a large au dience, and in an exceedingly acceptable and impres opportunities and advantages which so assist in giv-ing beauty, grace and dignity to life, and making ex-istence pleasant and desirable—I would make that

West Cambridge, on Sunday last, the received West Cambridge, on Sunday last,) she received an inhands be extended to aid and sustain him in his no-ble and successful effort; not to repel and strike him down. Sir, I envy neither the heart nor the Chris-tianity of that man who would apply one word, save in all sympathy and kindness, to hearts already lacerated and bleeding, or add but a feather's weight to a burden already too grievous to be borne.

Miss Holley has also spoken recently in the Unitarian Church, East Cambridge, on the invitation of the pastor, Rev. Mr. Holland. The gospel of hu-manity and freedom, which she so persuasirely preach-se, cannot but be powerfully commended to all her hearers as the truth of God.—x. HENRY WARD BEECHER AND THEODORE occur to him to make a show of magnanimity about

assiner, an Orthodox journal, and represented as 'giving éclat to an infidel enterprise,' and thereby fairly clean aweep, truly! Where was the need of this insubjecting to suspicion the soundness of his own orthodoxy! The absurdity as well as malignity of this charge is glaringly manifest from the fact, that the 'Fraternity' course differed in nothing from that of the Mercantile Library Association, or any other Ly- belief, in fifty-two sabbaths of the year, says Mr. ceum, excepting that Mr. Parker was engaged to de- Beecher, 'I shall not mend the matter by refu liver four of the lectures—one upon Washington, a to follow the generous sympathies of my heart '—no, second upon Franklin, a third upon John Adams, and nor mend it by making a fresh confession of faith in a fourth upon Thomas Jefferson; topics purely historical, and treated with that rigid impartiality for which Mr. Parker is noted; topics as remote from theological removal of all suspicion of theological unsoundness, speculations as North from South. Evidently made and adroitly to make capital out of a paltry and abmeasy by this contemptible attack of the Examiner, surd issue, than to be truly just to Mr. Parker, who Mr. Beecher makes an elaborate reply in the New is so bitterly hated for his freedom of mind and ex-York Independent, which we have transferred to the emplary life. fourth page of our present number. It contains much that is sensible, makes some very good hits, and has an appearance of manly independence and Christian our own theologic views? We care a good deal. We magnanimity; yet, as a whole, on a close examina- shall yield them to no man's dictation. tion of it, we are not favorably impressed with it, but endorse any man's theology which differs from them." think it is open to sharp criticism.

tomatically bad. It seems to indicate undue apprehension of public opinion, extreme solicitude for his orthodox reputation, a lack of manly independence. One thing we are curious to learn :--Of what value,

But, waiving this-admitting that it is sometimes rejoinder.

of lectures, with such an 'infidel.' To this Mr. norousness of his voice.' A funny illus and fidelity in that cause would reflect a lustre upon the salvation of the soul? him and his sect? If a man would establish and It is not for us to enter the arena of theological certain lustre upon that faith?' So far, well and Beeccher :true. But it will be observed that, throughout his article, Mr. Beecher has neither the fairness nor the courage, directly or indirectly, to question the propriety of the opprobrious epithet applied to Mr. Parker. Nay, he evidently assumes it to be unquestionable, and o actional, conceding P. many con-ical' virtues, in no sense regards him as a religious teacher. Now, it is of this injustice we complain, and of such sectarian narrowness we are ashamed. Mr. Parker claims to be as sincere, as conscientious, ay, and as enlightened in his religious views as Mr. his spirit is brave and excellent, his speech unfetter- ed with grief'? ed, his heart large and catholic. He is neither spellbound by tradition, nor stultified by ghostly authori- gible that, like India-rubber, it can be compressed or ty, nor victimized by pious credulity. He is a bold, stretched, according to the taste or caprice, the neopen, indefatigable seeker after the truth-a man who cessity or desire of the user. Christendom is full of dares to do his own thinking, speak his own thoughts, it-Rome is saturated with it-this wickedest and and reduce to practice the apostolic injunction, 'Prove most oppressive of all nations is overflowing with it. all things: hold fast that which is good.' The ones. It is without signification, and therefore without tion with him has ever been, not, 'What is popular?' value. It is traditional homage-an impulse of feelbut, 'What is right?' His is evidently an investi- ing a flash of sentiment a kindling of the imaginagating mind; his scholarly attainments are vast, and tion; but it throws no light upon the brain, it does his analytical powers remarkable. Yet he is no dog- not mould the life. 'First, highest, and in measure matist; he makes a wide margin of allowance for men | beyond all other things,' says Mr. Beecher, ' I preach and institutions, however wrong in his judgment; Jesus Christ.' But that language conveys no intellihis charity runs to an extreme, we think, so as fre- gent meaning to the mind; for ten thousand conflictquently to impair the force of his moral testimonies, ing sectarian clergymen say the same thing. When does not cheerfully concede to every other man. He peradventure God, he will do well to remember that instinctively espouses the cause of the weak against he may be in error on this point; and, if so, it is the strong, the persecuted against the persecutors, the tremendous error; for God will not give his glory to ppressed against the tyrannical. There is no reason another.' And it may also be well for him to reflect. to doubt that, had he lived in their times, he would whether, if he had lived in the days of Jesus, known have been with Milton and Hampden, with Bunyan his parents, seen him as a man, tempted in all points and Fox, with Luther and Melancthon, with Jesus and like other men, even though without sin, it is at Paul, with all manly dissenting and truth-loving all probable he would have believed or recognized one souls, who make up that noble army of martyrs and thus born and bred as the one living and true God, confessors, 'of whom the world was not worthy.' the Infinite Creator of all things, who is from ever-The question is not, whether his moral vision is equal- lasting to everlasting! ly clear in every direction, and on all subjects-we When Mr. Beecher says- The disposition to fir respects so kindred in spirit and purpose with Mr. the gospel.' Why then contend so strenuously Parker, to apply to him, or to admit that others are them? Or why regard Mr. Parker as without ecdents of Mr. Beecher's history give him no superi- arate from each other only when the question is tious conviction, or religious enlightenment and in- ly sincere and reverent will ever find cause for dis tegrity. His orthodoxy is undeniably traditional; greement. Which of these earnest men shall accus his theological creed is every where dominant and the other of infidelity, because of this difference popular; his view of Christ will be geadily endorsed opinion? It will not be Mr. Parker. Shall it h hase of 'orthodoxy' is treated as a damnable heresy. robes of papal infallibility? Under these circumstances, of what value is it as a How much of Christian charity or humility is co test of Christian character? Prima facie, nothing. tained in the following self-complacent declarate Mr. Beecher, in these particulars, is simply in the

it. There is no modesty, no humility, in Mr. B's re-For having delivered one of the lectures of the very ply to the Examiner, towards Mr. Parker. successful and admirable course projected by the 'Fraternity association,' in this city, (composed chiefly of
members of Theodore Parker's congregation,) Henry
Ward Beecher has been assailed by the New York Exwent, in doctrine, in system, in hope and expectation,

Mr. Beecher asks, with a slight flush of indignahink it is open to sharp criticism.

And cannot Mr. Parker use the same language to Mr. Beecher, in defence of his own 'theologic views' deemed it necessary, in self-defence, to reply to such Moreover, cannot Mr. B. conceive it to be within the an attack from such a quarter, by protesting that he scope of possibility that he may be, theologically, is no heretic, but still thoroughly orthodox, is symp- wrong, and Mr. P. right? Could be not have mod-

Why should he have deigned to notice the Examiner? either to Mr. Beecher, or to any body else, are his Its animus, as exhibited towards himself and Mr. peculiar 'theologic views'? He does not pretend Parker, is so palpably mean and uncandid, so unjust that they make him a better man; he divorces them and prescriptive, that entire silence in regard to it entirely from ethics; he admits they have nothing to would have been a better reply than it is in his pow- do with PRACTICAL RIGHTEOUSNESS-in recovering er to write, master as he is of all the elements of speech—far better than the erticle he has published hungry, clothing the naked, educating the ignorant, in the Independent, excellent as that is in some of its and 'giving sleigh-rides to beggars' children, that features, and conclusive as it is in its illustrative and never before laughed and cuddled in a buffalo robe logical exposure of the folly and malignity of the Ex- - &c. &c. And if they are good for nothing in this aminer article. If, as he pertinently says, 'it is only those professed defenders of the faith, who, having erected suspicion into a Christian grace, practise slander as a Christian duty,' will be liable to mistake doubtless the 'evangelical' Jews might have admitted or misinterpret his conduct, in lecturing in the same to Jesus-that the good Samaritan had compassion on course with Theodore Parker, why should he give the man who fell among thieves, and helped to bind himself so much concern lest his religious position up his wounds; but, alas! for the unsoundness of his should be generally regarded as at least quasi hereti- 'theologic views'! He was nothing but an ethical 'infidel,' after all, with a spice of humanity in him !

Mr. Beecher is condemned out of his own mouth, doing good service to the cause of justice to publicly when, in one breath, affecting to regard his 'theologic castigate an unworthy antagonist, and that in this par- views ' as of momentous and everlasting consequence, ticular instance such punishment was especially call- he in the next indulges in irony at the solicitude of ed for-we proceed to state wherein our regret is ex- a real modern orthodox man, who, according to the cited, and our sense of justice outraged, by what New York Observer, the Presbyterian, &c., 'like a nerwe find in Mr. Beecher's explanatory and defensive vous watch-dog, must sit on the door-stone of his system, and bark incessantly at every thing that comes The Examiner assails Mr. Parker for his 'infidel- in sight along the highway; and when there is nothity,' and urges that no Christian should consent to ing to bark at, he must either growl, and gnaw his restand on the same platform, even in a popular course served bones, or bark at the moon to keep up the so-Beecher makes the satisfactory reply :- 'If a man in- be sure; but is the theme a funny one, and can there stitutes a temperance movement, must I refuse to help be too great vigilance or fidelity in maintaining the him because, being a Universalist minister, his zeal divine commands, or upholding doctrines essential to

endow a hospital, must I refuse to co-work with him strife; but we cannot refrain from referring to the because, being a Unitarian, its success would reflect a following extraordinary statement made by Mr.

Could Theodore Parker worship my God-Christ Jesus is his name. All that there is of God to me is bound up in that name. A dim and shadowy effluence rises from Christ, and that I am taught to call THE FATHER (!) A yet more tenuous and invisible film of

What is this but saving that to him God as Spirit is but a spectre, an incomprehensible conception; and that he can understand him, believe in him, adore him, only as he appears in human form. Beecher himself: 'to his own Master he stands or falls:' and born of woman- a man of sorrows, and acquaint-

Such pious generalization is so indefinite and intan Pertain it is, he assumes nothing for himself which he he declares, 'Christ is my God,' and therefore beyond

think it is not, though ours may be much more ob- some common ground of kindness and benevolence scured; nor whether he has not made some mistakes, work, with those from whom we are known to differ, and fallen into some errors—for who is infallible? It will be a real preaching of the gospel to tens of thouis, whether, being what we have portrayed him, and sands who are unmoved by dogmas and doctrines,'—living a life of great beauty, without moral blemish, he utters an important truth, and virtually admits and full of sympathy, benevolence, and good fruits- that his 'dogmas and doctrines' are without any viit is for such a man as Henry Ward Beecher, in many tality, and constitute no part of 'a real preaching of right in applying to him, the sneaking, malicious, pro-pale of Christianity, because he cannot subscribe to scriptive, abusive and lying epithet of 'infidel'! We them? 'It is love that the world wants.' Most assubmit, with a full appreciation of his great merits suredly! And on this radical point there is no differ and many brilliant traits of character, that the ante- ence between Mr. Beecher and Mr. Parker : they sepority over Mr. Parker on the score of independent of 'dogmas and doctrines,' which are purely abstract, thinking, manly dissent, courageous protest, conscien- speculative, ideal, and in regard to which minds equal Alabama by those who burn slaves annually Henry Ward Beecher? And when did he receive by a slow fire, or at Rome, where dissent from its pontifical authority, or obtain the right to wear the

Mr. Beecher, in these particulars, is simply in the fashion: where he would stand, or what he would be, in case the fashion should change, and orthodoxy should be popularly branded as 'infidelity,' remains to be seen: we judge him not. We only say that it to be seen: we judge him not. We only say that it glory, beyond sight of philosophy, I would for him besiege the audience-chamber of heaven with an end-best procession of prayers, until another voice soundis not for him to make a parade of his Christian char-acter as against the 'infidel' character of Theodore Parker. If the test given by Jesus be a sound one, in what is Mr. lifted up an apostle with inspired vision!'

Parker inferior to himself? What if he is 'irrecon- Mr. Parker, then, is to be regarded as another San cilably opposed to Mr. P's theological opinions, of Tarsus, engaged in persecuting the saints, venomoudoes that make the latter a heretic? or justify the against the Christian religion, groping in blindnes condescending inquiry, 'Are we to punish an infidel and needing a voice and light from Heaven to reclaim condescending inquiry, 'Are we to punish an inhaet for his infidelity by refusing him all credit for personal goodness, for active benevolence, for practical humanity'? Mr. Beecher really plumes himself upon devoid of all life-giving power! Now, volumes of his magnanimity in being willing to stand upon the such pious rhetoric, the product of excited veneration same Lyceum platform with Mr. Parker! This is and ideality, are not as valuable as a single moral pre ludicrous. In that juxtsposition, Mr. Parker is quite cept. It cannot be met by reason, nor answered by a condescending as Mr. Beecher, though it will never argument, nor refuted by fact. It defines nothing,

and proves nothing, except that Mr. Beechee glowing imagination and much dramatic tale Parker is no Saul of Tarsus, but a very differ of person. It is not he who persecutes the saints is the soi-disant evangelical 'saints' who pen him, and would gladly silence his voice fore had the power to do so! Mr. B's illustration absurd as it is invidious and uncalled for.

He evidently considers Mr. Parker's case as upon lesperate ! Floods of tears and 'an e of prayers' (!) will avail nothing; and so like ful economist, he neither weeps nor prays But this is only theological talk, and such empty as the whistling wind.' In his inmo Mr. Beecher respects, loves and honors Theodors ker as one true to his highest convictions.

The last paragraph in Mr. Beecher's artist ring to the intelligence of Mr. Parker's illness derly expressed, and yet disfigured and tainted the same religious egotism already com For instance :- 'There shall be one Christ Ward Beecher] who will daily speak his [M. ker's] name to the heart [query, ear] of est prayer, that, with health of body, he may me upon his soul the greatest gift of God-faith in la Christ as the Divine Saviour of the world.' This w intended, we doubt not, to be kind and broth still, it has an air of self-righteous assumption natronizing sympathy which greatly impain its val-Of all the pride since Lucifer's attaint,

We have felt impelled to make this critical ause we see eye to eye with Mr. Parker in all thin theologically or otherwise-but because we this it is due to the cause of religious freed.

AMERICAN HOME MISSIONARY SOCIETY

Since the Agents and Officers of this Society when in communication with people whom ther pose to hold anti-slavery principles.) and many of contributors and friends, (who have too into confided in the statements officially made to the now make the claim that the American Home Mi sionary Society is free from complicity with slav and since few of the persons who hear this unform ed claim have at hand the means of disproving and since it is important to every Christian stand whether this Society is diffusing the Chris religion or merely the popular American religion. whether it is making an attempt to trim i between the two, hoping thus to get come from both sides-we have thought it well to inco into, and record in the Liberator the to this point existing in the Annual Reports of the S ciety. The following are the facts in the case,

1. The mission churches of the Society in slav holding States (like those of the American Board Commissioners for Foreign Missions among the Cher okee and Choctaw Indians) have always been allow to receive and retain slaveholding members

2 Like the Foreign Missionary Board, the Hops Missionary Society volunteer to their m suggestion of various circumstances which they re resent as valid excuses for slaveholding.

3. In further resemblance to the Foreign Mis Board, side by side with their practical allowance slaveholding as Christian by its recention into the churches, the Society have interspersed in their pub ished documents, for many years past, statement bearing against the system of slavery, som energetically. Most of these statements go no further than the representation of slavery as an evil, but some of them speak of it as a sin. 4. In yet further resemblance to the Foreign Mi

sionary Board, they lay down the rule that the me sionaries (with their respective churches) have the exclusive power and right to decide upon the fitten of candidates for membership in those churches, when the missionaries prostitute this power to admission of slaveholders, the Society retain them Christian ministers, and satisfactory representate Christianity.

5. On the other hand, when some of their mission aries have chosen to give instructions or adopt mes ures moderately unfavorable to slavery, the Society have vindicated their right to do so, even against remonstrances of their few slaveholding patron Here a course of conduct different from that of the Foreign Missionary Board was preceded and some panied by circumstances at least equally different

6. A more marked feature of distinction between these two bodies appeared in 1867, when the Hand Missionary Society adopted a rule implying that they considered slaveholding an unsatisfactory and ampcious relation, and declining to endorse it in any me made. It is chiefly on the strength of this rule that an anti-slavery character has been claimed for the line of policy and for their Society. With how little reason this claim has been made, an examination the rule, and of its preceding and attendant circusstances, will show.

During the protracted investigation which resulted in showing the thoroughly pro-slavery character d the American Board of Commissioners for Forega Missions, the attention of many persons was of course turned to the slaveholding existing in the churchs of the Home Missionary Society. Various petitions and memorials, remonstrating against this sin, were sent to the government of the Society, but without effect until, in the autumn of 1856, a memorial was sent from the General Association of Iowa, requesting the Home Missionary Society to withhold missionary appropriations from all churches containing slave

After balancing this with the opposite alternative (of considering slaveholding churches equally elige with others as candidates for aid from the Socie ty,) they decided to split the difference, and slope the only third course possible in the premises, name ly, such a discrimination among slaveholding churchs as would enable them to avoid the reproach of con senting to the shelter of the grosser specimens of that sin under the communion table. They embodied this decision in the following resolution, which was published on pp. 128,9 of the 31st Annual Report, Mar. 1857 :--

ommitted to their trust, the Committee will not grant attl to churches containing slaveholding members, unattl to churches containing slaveholding members, unless evidence be furnished that the relation is such as in the judgment of the Committee, is justifiable, for the time being, in the peculiar circumstances in which it exists.

Fortunately, the vagueness of this rule-which leaves every thing to the disposal of the exists.

*Committee, and which might, for aught we know, be made to exclude only cases like that of Deach Netherland, of Tennessee, who amused himself by killing his slave with a handsaw-is relieved a little by a specification of the sort of questions which the mmittee' propose to ask before admitting a clareholding church to their list of beneficiaries, as fallows :-

· For example, they wish to know, as heretofore, and 'For example, they wish to know, as heretofore, subperhaps rather more definitely than heretofore, which
er their misslouary agents, and the churches to which
they minister, regard their system [slavery] as a
vine and benevolent institution, to be perpetuned and
extended throughout the land,—whether 'they hold
slaves from principle and choice,' and to an exterlimited only by their means of purchase,—whether
they regard and practice the rearing and exportation
of slaves as a legitimate branch of industry,—whether
the family relation among slaves is inviolable, or is
subject to the convenience and profit of the master,
whether members of the church buy and sell ther
brethren and sisters in Christ as articles of merchandize,—whether the slaves are kept in ignorance of
God's word, and of that only way of salvation which
it reveals.'

Since the Executive Committee of the Home No. sionary Society have presented these as specim the questions they would wish to ask in examining the applicant for aid to a slaveholding church, it is evident that some one of the possible forms of refif

will be satisf. the church in dent in this o reply, the fo slavery as ei perpetuity or from principl (and what th may properly portation, not industry; th and profit of ily relation at fuse to sell church; and to the slaves way of salvation brings of est intimation ion of the Ex to slavery) th its ultimate that not only strongest pos

JAN

assure the C elaveholding received and enormous am tain of depr elements of a Would their fanest drunk erty, or that customary in their propert only those at master's 'br the Netherla and quote th less, or use and their pie truth one pa in some snug New York' But, be it far on the su holding chui

ble that post

the Reverend

Society, look

tion ' of slave

cense for slave Society to the

correctly, at

amount of ev this extravage we take the slaveholding well as a slav the point in q interest or cre Is it of course will speak th very nature of ns his narra told by slave him-that eve from so corrug men of the H license to a cla resented as of able sort, wh flowing from t ter, the famil the world?

ety are seekin avoid the sin mention that either copies the previous port, nor alluntimation is peculiar rule slaveholding respecting ap candidate for hold slaves. applicants, w ore importa 'Application

In further e

plying for aid to embody in lars, viz: The name of ber of commutendants on prize of congrathe distance amount of sa make up, the for the given made for secu any other sou suffice from church, or if n or contemplate
to his installm
by the trustee
tee of the concates of two of
facts."

We see fro

slaveholding

ciety differs

Missions in d

opponents of

mity, we a to protest again strenuously as · Inside V Planters. By ductory Note THE FREE land Female ! tention of all Lecture Room (near Bedford cellent Anator

good knowled and of the fun organs, can be The lecture sive experienc garded as hav of Anatomy, has twice been of the State 1 dressed several The Lecture

day and Satu free to all ladi THE A its appearance VII. The No

I. Ought V Morning Stre-the Boston. IX. Did I? Psalm and the Breakfast-Tak and church in question do not regard the system of

from principle and what the Society has hinted to them that they

may properly regard) as an unfortunate necessity

may properly that they do not practise the rearing of slaves for ex-

rtation, nor regard that as a legitime branch of

dustry; that they subordinate both the convenience

and profit of the master to a preservation of the fam-

fuse to sell those slaves who are members of the

church; and that oral instruction is faithfully giver

relation among the slaves; that they invariably re-

the slaves in regard to the Word of God and the

to the martine. Let us suppose that a further ques-

of the Executive Committee themselves in regard

to slavery) that 'the principles of the Gospel require

is ultimate extinction'; and finally, let us suppose that not only by garnish of pious talk, but by the

arrongest possible expressions of honesty and earnest-

ness in language and manner, the respondent should

reholding at present allowable was the very one

received and practised by his church! What an

tain of depravation to the slave, the master, the

Would their slaves, any more than those of the pro-

fanest drunkard or Sabbath-breaker, possess that lib-

erty, or that free scope in the pursuit of happiness, to

which God gave them 'an inalienable right'? If the

sustamary improvidence of slaveholders should bring

their property (so called) into the hands of the sher-

iff, would he imitate their pious (!) scruple, and sell

only those articles of merchandize which are not their

master's 'brethren and sisters in Christ'? Would

the Netherlands and Legrees of the place recognize

and quote them as brother slaveholders one particle

less, or use their respectability, their morality (!

and their piety (!!) as a shield against anti-slavery

truth one particle less for that little private catechism

in some snug closet of the ' Bible House, Astor Place,

But, be it remembered, we have proceeded thus

far on the supposition that the position of the slave-

holding church in question is the very most favora-

le that possibility will allow to that relation, and

that its members are in all points like-minded with

the Reverend functionaries of the Home Missionary

Society, looking, with them, to the 'ultimate extinc-

tion of slavery as a highly desirable thing. The li

cense for slaveholding given by the Home Missionary

Society to those who answer the proposed catechism

errectly, at the very best, is burdened with this

amount of evil! But why should we be confined to

this extravagantly improbable hypothesis? What if

we take the far more likely supposition, that the

aveholding church-member in question is a liar as

well as a slaveholder, and that his testimony upon

interest or credit is concerned, is utterly unreliable

Is it of course to be taken for granted that a robber

will speak the truth? Did we not know, from the

very nature of slavery-long before Dr. Parsons gave

his narrative of the deliberate and elaborate lies

told by slaveholding church-members to deceive

him-that every sort of evil fruit is to be expected

from so corrupt a tree? But if the Reverend gentle

nen of the Home Missionary Society give their open

icense to a class of slaveholders who are falsely rep-

resented as of the more outwardly decent and repu-

able sort, who shall compute the amount of harm

flowing from this single act, to the slave and the mas-

ter the family and the community, the church and

In further evidence that the Home Missionary Soci-

ety are seeking rather to escape the reproach than to

woid the sin of complicity with slavery, we may

mention that their last Annual Report (May, 1858)

either copies the rule on Slavery which was adopted

the previous year, and published in that year's Re-

port, nor alludes to it in any manner whatever. No

eculiar rule modifying the aid offered in the case of

aveholding churches will be less readily helped

Application for Aid. - Feeble congregations, ar

The name of the church or congregation; the num

ber of communicants, and the average number of at-tendants on public worship; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total

om a commission is desired, is the pastor of the urch, or if not, whether any arrangements are made contemplated in the course of the year with reference his installment. These statements should be signed the trustees and ellows or desanger.

sates of two or more clergymen, acquainted with the

We see from the above that, in its toleration of

ore important particulars :-

the point in question, or upon any other in which hi

harch and the community, would still remain in the lements of slavery left untouched by this catechism !

formous amount of oppression, what a prolific foun-

assure the Committee that their idea of the sort of

way ton brings out the reply (coincident with the strong

tion orange out the topy (Santotte with the atron est intimation given in this Report, p. 56, of the opin

Mr. Beecher has a matic talent. Mr. utes the saints; it s' who persecute s illustration is d for. er's case as utterly endless procession and so like a care. r prays for him! n his inmost soul, ors Theodore Par tions.

er's illness, is ten and tainted with commented upon Christian [Henry eak his [Mr. Par ir] of God in earnly, he may receive od-faith in Jess world.' This was d and brotherly s assumption and impairs its value attaint, is criticism, not bearker in all things because we think reedom.

ARY SOCIETY. s of this Society, ole whom they sup s.) and many of its ave too implicitly ly made to them erican Home Miscity with slaveryhear this unfound of disproving it— Christian to under asing the Christian merican religion, or to trim its course get contributions it well to inquire the testimony apon

in the case. Society in slave American Board of ns among the Che ways been allowed g members. Board, the Hom es which they rep-Foreign Missionar ctical allowance o reception into their ersed in their pub rs past, statement

Reports of the Se

ments go no furthe as an evil, but some to the Foreign Mise rule that the mishurches) have the ide upon the fitne this power to the ciety retain them as ry representatives o me of their mission

slavery, the Society so, even against the even olding patrons. at from that of th receded and accomqually different. distinction betwee implying that they isfactory and suspidorse it in any parth of this rule that n claimed for their y. With how little

an examination of

l attendant circumtion which resulted lavery character of sioners for Foreign rsons was of cours ng in the churcher Various petitions inst this sin, were ociety, but withou 6, a memorial was of Iowa, requesting withhold missionary s containing slav opposite alternative

aid from the So ference, and adopt he premises, name veholding churches e reproach of coner specimens of that They embodied this n, which was pub-nual Report, May, ment of the funds nittee will not grant lding members, un-relation is such as, ee, is justifiable, for r circumstances in

ches equally eligi-

al of the existing or aught we know, ke that of Deacon mused himself by is relieved a little uestions which the

, as heretofore, and heretofore, wheth-churches to which [slavery] as a dibe perpetuated and to an extent of the control of th

will be satisfactory to the querists, and will entitle the church in question to aid at their hands, in spite

In the Massachusetts House of Representatives, on the church in question to and as their mands, in spite of its slaveholding. Let us suppose that the respon-Friday last, the following memorial from William C. DEAR GARRISON: lent in this examination should seriously present, in Nell and other colored citizens of Massachusetts, was dent in this dentile the following statements; that the minister and country as either divine or benevolent, or as fit for eral Relations, by a vote of 174 to 23. etuity or extension; that they do not hold slaves

om principle or choice, but by what they regard To the Senate and House of Representatives, in General

chusetts, impartially enjoying and exercising the elective franchise with all other citizens, notwithstanding dom, cut clean and smooth, fairly demolishing the en complexional differences, and recognized by the Con- emy with one stroke of sarcasm. The effect of his stitution of the State, and the laws thereof, as enti- speaking, however, is greatly marred by his apparent tled to equal rights and privileges, and to a common forgetfulness of his audience. He appears as if talk

outraged, and some of their dearest rights cloven down, by the recent decision of the Supreme Court of the United States in the Dred Scott case, by which tences. He speaks in a drawling kind of squeal, mo that Court declares that they are not, and cannot be- painful to the ear, somewhat similar to the whining ome, - neither can the free colored citizens of any cant adopted by very ignorant persons in their reliother State become, - citizens of the United States : gious exhortations. That this decision is in palpable violation of the 1st ection of article 4th of the Constitution of the Unit- wish to speak, but the matter of the lecture. ed States, which expressly declares, 'The citizens of The subject was American Politics. The speaker

mmunities of citizens in the several States': That it is, therefore, no more worthy of respect and established points above and beyond discussion, to consideration than though it denied to all the citizens of this Commonwealth the privileges and immunities all could refer. I may have failed to apprehend his of this Commonwealth the privileges and immunities of citizens of the United States, and declared Massachusetts to be no longer a constituent member of the Union; but ought to be solemnly protested against, and resisted to the last extremity, by your honorable rather, union and harmony between the different secbodies, and by all the people of the State, as an intol- tions of the country. He quoted the words (of Bo

adduce any arguments to show either the injustice or vent, saying that we who live in this glorious repul the absurdity of the decision aforesaid. From the lic have found this perfect government, and that it is adoption of the Constitution of Massachusetts in 1780, not to us an object of curiosity, but of love and reve to the present time, the State has disfranchised no man on account of his color; nor does a single law bility, but every true patriot feels the greatest soliciremain on her Statute Book, prejudicial to the rights tude as to its permanence. The American Union or interests of any man, or class of men, on the ground though in the flush of youth, and crowned with un of complexional differences. If we are not citizens of exampled prosperity, yet exhibits unmistakable tokens Massachusetts, then the Commonwealth is without of decay; tokens which cannot be concealed, it citizens; and if, as such, we are not citizens of the we would. The lecturer proceeded to say-There United States, then, by the same rule, there are no are three conditions which go to make up the perms

sonally free-whose blood has been freely poured out fully deficient in our country. There are plenty of on every battle-field, from the earliest to the latest scholars, literature and science are taught and appreconflict in behalf of American liberty and independ- ciated, but neither the school-house, the press nor the ence-who are eligible to every office in the gift of the pulpit inculcates that political doctrine which was people-by whose suffrages, in common with all oth- understood and practised in the good old times, when ers entitled to vote, the Constitution of the United each was for all and all for each. Now an unbridled States was adopted, the government brought into ex- individualism is rife in our land, and all wholesome istence and put in operation, every President elected restraint is thrown off. from George Washington to James Buchanan, and The second condition mentioned by Mr. Prentice v the Constitutions of many of the States ratified—who loyalty, or a feeling of allegiance, which, he said, is are found at the polls at every election, whether to vote for Governor, Lieutenant Governor, members of position, he instanced the fact, that private judgment the Legislature, or Representatives to Congress-of is held to be above law, and that a majority of the whom allegiance and taxation are as strictly exacted people, in some States, are in direct opposition to the as of the white inhabitants, and who have never been government. When men hold the magistrate in confound wanting in the performance of their obligations tempt, they will soon despise the magistracy, and from and duties, but have always shown themselves to be hating the men who govern, they will learn to hate the animated by the most patriotic feelings-to deny that government. such are, or can be, citizens of the United States, in accordance with the plain meaning of the Constitution, is to outrage the common sense of mankind, and at some length upon the last presidential canvas, whe most wickedly to pervert judgment, that the founda- the doctrine of disunion was boldly flouted, and when tions of freedom may be destroyed. For whether is in some localities, it required as much courage to speak greater-the power which creates the government, or for the Union as in former times it did to fight for

dissenting from that of Chief Justice Taney and his hand battles, the different States immediately taking associates, to be impregnable :- 'First-That the free | sides with their representatives, and making the quar native been citizens of each State, are citizens of the rel their own. These things, said he, are dreadful to United States. Second—That as free colored persons contemplate, but they are true.

born within some of the States are citizens of those

He next proceeded to inquire by States, such persons are also citizens of the United
States. Third—That every such citizen, residing in
any State, has the right to sue and be sued in the
Federal Courts, as a citizen of that State in which he ntimation is given in this Report that there is any resides.' But this righteous doctrine has been reject. The question, 'In what way?' is more difficult ed by the Supreme Court, and your memorialists are answer, and of the greatest importance to every paslaveholding churches; and the elaborate directions left without protection or redress as citizens of the respecting applications for aid neither intimate that United States; and until that decision be reversed, or way, that the needed change must be brought about an entire change be wrought in the structure of the by the rising generation, who must be educated to than others, nor require any specification from the Supreme Court, (of which there is no hope,) or Mas- understand and respect the laws. Loyalty to the candidate for aid, as to whether it does or does not sachusetts be divorced from the Union, they must Union and the Constitution must be cultivated, the hold slaves. Here is their paragraph of directions to stand deprived of those privileges and immunities degenerate public men who are now in office must be applicants, with their own italics, designating the which are guaranteed to them by the Constitution of replaced by others of a different stamp; and a great their country.

Your memorialists would respectfully urge upon the essary that I should repeat. plying for aid in supporting the gospel, are requested to embody in their application the following particulars, vir :

| Court, that it would be an act of extreme perfidy to leave them without redress, or at least without a manly assertion of their constitutional rights, cay, we anti-slavery men and women may thank God merely because they constitute so small a portion of and take courage. the population; that this is a matter which vitally If the Union is to be dissolved, the land of liberty concerns the honor, good faith and sovereignty of the is brought, by hundreds of miles, nearer the panting the distance to their places of worsnip; the total amount of salary which the applicants propose to make up, the portion of that salary which they pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount which will suffice from this Society; whether the minister for whom a commission is desired, is the pastor of the State ; that it is a high-handed act of judicial usurpa- fugitive, if, indeed, the shackles do not fall from the tion, constituting one of a long series of acts on the limbs of the slave where he stands, in the cotton fields part of a slaveholding oligarchy to uproot all the in- and the rice swarmps. What a shout of thanksgiving stitutions and overthrow all the safeguards of North- will go up from all the land when that blessed day ern freedom; and that submission to it will indicate shall come, when this 'covenant with death and great moral degradation and the most abject coward- agreement with hell' shall be annulled! We will ice. Hence, they would earnestly renew their appeal, labor and wait.

A. F. R. that you will promptly declare the tyrannical decision by the trustees and elders or deacons, or by a commit-tee of the congregation, and confirmed by the certifi-

We see from the above that, in its toleration of darcholding as Christian, the Home Missionary Society differs from the American Board of Foreign Missions in degree only, not in kind; and alike as opponents of slavery, and as friends of true Christianity, we are called by our duties to God and man to protest against the former of these as actively and strenously as against the latter.—c. k. w.

*Inside View of Slavery: or a Tour among the Planters. By C. G. Parsons, M.D. With an Introductory Note by Mrs. H. B. Stowe.' 12 mo., pp. 318.

The Fare Lectures to Ladies, at the New England Female Medical College, are well worthy the attention of all our lady readers. They are given at the Lecture Room of the College, No. 274 Washington St. (near Bedford,) and are illustrated by a large and excellent American Board of Foreign Missions and sold into interminable, under the severest penaltics, from visiting any of those States, for any purpose, however laudable, on any pretence whatever; that a considerable number of the colored citizens of a man who held a station of consequence in the Republic of Liberia. He came to this State, purports, while engaged in lawful occupations, thrust into prison, and sold into interminable slavery; that the attempt of Massachusetts legally to test the validity of the laws, under which these hapless victims are the sevice of her former mistress at Chapel Hill. The bill for the relief of Emily Hooper, of Liberia, and was the name of the colored citizens of a man who held a station of consequence in the Republic of Liberia. He came to this State, purports, while engaged in lawful occupations, thrust into prison, and sold into interminable slavery; that the attempt of Massachusetts legally to test the validity of the laws, under which these hapless victims into prison, and sold into interminable slavery; that the attempt of Massachusetts have already been seized in Suthernorm of a man who held a station of came the feedom, and carried her to Liberia. He remaid the feedom, and carried her to L States, they are still prohibited, under the severest . The bill for the relief of Emily Hooper, of Libe-(hear Bedford,) and are illustrated by a large and exthe oppressor. Surely, the time has come for a fresh, Mr. Kerr would vote in favor of the bill, as no act the oppressor. Surely, the time has come for a fresh, strong and united effort, on the part of the Legislature, to demand the repeal of the atrocious laws aforesaid; and if this righteous demand shall be (as it doubtless will be) haughtily refused, then it will be the duty of Massachusetts to take such measures, in self-defence, as shall effectually protect her sons from Southern outrage. What measures may be required, your memorialists leave to the judgment of the General Courte marries are considered that case as giving a high testimony in favors of the institution of slavery in this State, when a woman, after experiencing the benefits of liberty, begs permission to return as the slave of her former marries. The bill passed its accord reading.' eral Court-merely suggesting that if it is made conof the State Normal School, at Salem, and has addressed several hundred ladies at the College-rooms. stitutional to imprison any of the citizens of Massa-chusetts at the South, it can be made equally consti-

IX. Did I? X. The Minister's Wooing. XI. The Pray.

RIGHTS OF COLORED CITIZENS. LECTURE OF GEORGE D. PRENTICE, ESQ. SPRINGFIELD, (Mass.) Jan. 15, 1859.

I have, during the past week, listened to a lectu presented by Mr. Wells of Greenfield, and, after an before the City Library Association, by George D. earnest discussion, referred to the Committee on Fed. Prentice, Esq., of Louisville, Ky., which afforded me so much gratification, that I cannot refrain from writing you a few lines in respect to it.

Mr. Prentice is a pleasant looking middle-aged ge tleman, with a sort of placid satisfaction and con Your memorialists, freemen and citizens of Massa- plaisance in his appearance. He is somewhat satir ing to himself, in his study, rather than addressing protection, respectfully represent:

That their feelings have been greatly shocked and gathering of busy, thinking men and women. But

But it is not the man nor his manners of which

each State shall be entitled to all the privileges and in commencing his lecture, spoke at some length of first principles, saying there should always be son lingbroke, I think,) that a perfect government is the erable act of usurpation and tyranny.

Your memorialists deem it wholly unnecessary to greatest curiosity that the wit of man can ever in-

such citizens, and only a privileged aristocracy at the North, and a detestable slave oligarchy at the South, remain to rule over a subjugated people.

To deny that those who are native-born and perduction, political education, which he says is wo-

Your memorialists, therefore, deem the doctrine so ably laid down by Justice Curtis, of Massachusetts, in 'abolitionists' and 'fire-eaters' engage in hand-to-

He next proceeded to inquire by whose hand, ar

many more good and bad things, which it is not nec-

aforesaid not to be binding upon the States, but utterly unconstitutional, and demand its immediate reversal.

Your memorialists also beg leave to remind the General Court, that, by the laws of the Southern

RETURNING TO SLAVERY. We find in the proceedings of the North Carolina 'House of Commons' for Jan. 3, (published in the Raleigh Standard of the next day,) the following:—

The bill passed its second reading.'

chusetts at the South, it can be made equally constitutional to declare, by statute, that every slaveholder coming into this State shall be instantly arrested, and kept in prison until the South recede from her present position; and further, if it shall be found impossible for Massachusetts to protect the rights of all her citizens in the Union, then it will be her duty, and should be her pride, to protect them outside of the Union, with such of her sister States as may be disposed to unite with her in the formation of a free and

posed to unite with her in the formation of a free and independent republic.

And as in duty bound, your petitioners will ever pray.

[Signed by] WILLIAM C. NELL, and other colored Citizens of Massachusetts.

nt. Mr. Giddings remarked that he had alluded to the

Mr. Giddings remarked that he had alluded to the constwise slave trade.

Mr. Cox resumed, and said that Mr. Giddings had undertaken to place Democrats in a false position, and inculcate the idea that the Democratic party was proslavery, when he knew that it was neither pro nor anti-slavery, but placed itself on the doctrine of leaving the people to regulate the matter as they may think proper. He hoped his colleague might be nominated for the Governorship of Ohio, and when the election was over, the latter would be left to ponder over the result, and exclaim, with Aristides, 'I yield to popular opinion in everything, even when the people drive me into exile.' (Laughter.) His colleague made negro equality in his speech the other day, but in his printed speech modified his language.

Mr. Giddings remarked that his colleague misunderstood him.

Mr. Cox-Are you in favor of negroes in Ohio vot-

Mr. Giddings—I expressed no such opinion.

(Laughter.)
Mr. Cox—Would you permit them to vote?
Mr. Giddings—I would whenever negroes excel the
Democratic party in intellect and moral virtue. (Ex-

cessive laughter.)
Mr. Cox—My colleague does not come up to his doctrine. Is he or not in favor of African

doctrine. Is he or not in favor of African equality and negro suffrage in Ohio?

Mr. Giddings—I would put them and the Democrats on the same footing. (Laughter.) But I will not interfere in the quarrel between them.

Mr. Cox—The difference between my age and that of my friend, if I may so call him, will not allow me to put him to the torture, because he cannot be elected Governor of Ohio. In rising, all I wished to do was to put the Democratic party right, and it is gight. was to put the Democratic party right, and it is right. The gentleman can come on with his forces, and we

We do not perceive either the wit or the policy of Mr. Giddings in evading so plain a question-a uestion which should have been promptly answered by him in the affirmative. Why shuffle ?]

[Correspondence of the Boston Atlas and Bee.] WASHINGTON, Jan. 14, 1859.

The speech of Mr. Giddings in the House, yesterday, was one of the veteran's ablest expositions of sound Republican doctrine—perhaps a little extreme in some points, but that is owing to the political school in which he has been trained and has always labored. It is probably the last extended speech he will ever deliver upon the floor of Congress, as his Congressional career terminates with this session which is now half spent. He spoke a full hour, and manifested an unusual degree of vigor and strength.

There are some speeches in embryo which will soon be delivered by very able men in exposition of the Republican party doctrines, tending to remove the immencement of the Anti-Slavery struggle

Republican party doctrines, tending to remove the impression of 'ultraism,' made by the speeches of Mr. Washburn of Maine, and Mr. Giddings. These gentlemen, I understand, disclaim any such motive in their remarks, but they certainly did make that impression, and may possibly call forth some severe compression, and may possibly call forth some severe compression. Republican party doctrines, tending to remove the im- mencement of the Anti-Slavery struggle

pression, and may possibly call forth some severe comment from the Americans.

The speeches of Mr. Wilson, Trumbull and Houston in the Senate in reply to Iverson's silly gasconade, were a sufficient reply to his windy disunion buncomb. It has received more notice than it really deserved, but thus far it has called forth only derision and scorn. The speech of Mr. Houston yesterday was replete with common sense, sarcasm and wit, and Douglas remarked of it that, were withous reply. ed of it that a more withering rebuke was never administered on the floor of the Senater The day of crying disunion is past, and it will avail nothing in

The words we have put in italics are very sig-'ultra' for the Republican party, forsooth; and so there must be 'a whittling down' !]

In presenting the petition of Edward Buffum and 389 others of Salem, that the rendition of fugitive slaves may be by law prohibited in Massachusetts—Mr. Chase of Salem, rose in his seat and said that he considered the law, commonly called the fugitive slave law, as odious and unconstitutional, and one which ought to be so declared. But at the same time, he was not in favor of the chiest varieties. time, he was not in favor of the object prayed for in the opening session, on Monday evening, at half-past the petition, believing that no legislation of this House would give any adequate remedy in the pre-

Mr. Cushing said that he desired to thank the gen-Mr. Cushing said that he desired to thank the gentleman from Salem for presenting the petition in his seat, and making his motion for reference orally, and also for expressing his opinion that nothing could be delivered the same before the lyceum at North Brook-done. He should disagree with the gentleman in his estimate of the law, and as to the expediency of opposing any law which he might deem unconstitutional because inconvenient.

Mr. KIMBALL, of Boston, desired that the petition

Mr. Cushing wanted to know how it could be read after the action of the House. If he understood the gentleman from Salem (Mr. Urnam) yesterday, the member who made the motion for reference had possession of the floor, and no other member could make

The Speaker said that any member could call for the reading of any paper at any time. He was in-formed that in Congress even the name of the member making the motion for reference was not given to the House. The papers were handed to the clerk, and by him distributed to the several committees.

Mr. Cushing said he would not debate the matter now, but would at some other time.

tion of concealing our satisfaction at the rapidly in-creasing importance of the commerce in blacks be-tween Missouri and the South. There is no true friend of the State who will not be gratified by the fact that the slaves of Missouri are rapidly finding purchasers who take them out of the State, and leave in their stead thousands of good dollars, enabling their former owners to pay for the labor of white men in tilling the ground and raising the rich crops which our farms are capable of producing under labor intelligently directed. The South is doing a good work for Missouri. We have to record the departure work for Missouri. We have to record the departure of another lot of negroes from our midst. The steamer E. M. Ryland, which arrived on Tuesday night from the Missouri, brought twenty-nine adults and children, male and female. They were the property of Tom Smith, Esq. of Independence, and bought at an average of one thousand dollars a head, as a speculation, by Mr. Gwin, of Vicksburg, Mississippi. Mr. Gwin says that six or seven of these are among the finest negroes he ever saw, and cost him twelve hundred dollars each.—St. Louis Democrat.

What a cause for exultation!!

Mississippi Perpared for War. It will be re-membered that Mr. Jefferson Davis recently counselled the sovereign State of Mississippi to prepare for war. The Vicksburg Whig gives the following inventory of the arms belonging to the State, discovered to be

'4 flint-lock muskets-all rusty, and no breeches

1 cannon.
7 bayonets—rusty, with no points.
A pile of belts and scabbards, but no swords.
60 cartridge boxes.

The Whiq adds :-

'We have now 5 Major-Generals, 10 Brigadier-Generals and 60 Colonels, 60 Lieutenant-Colonels, 60 Majors, and will soon have 600 Captains, 1200 Lieutenants, 4800 Sergeants, and 4800 Corporals. We are happy to inform them, however, that we have no privates—the Legislature having dispensed with that useless portion of the array.'

Washington, Jan. 15. Twenty-Eight Men Stanued to Death.-The im

Washington, Jan. 16.

Mr. Giddings gave notice of an amendment, to abolish the traffic in slaves, to which this country, in the treaty negotiated with Great Britain in 1814, is committed. He said—Will gentlemen countenance the traffic in human fiesh, and involve the nation in the guilt of perjury.

Mr. Smith of Virginia—What do you think of the Cooley trade and the French traffic in Africans?

Mr. Giddings—I think it isas bad as the coastwise slave trade. If it was to sell the gentleman and his wife and children, I should object. (Laughter.)

Mr. Smith—I suggest whether it would not be as well to comment on the interesting fact that 35 vessels in the free States are engaged in the slave trade, and only five in the Southern, before he undertakes to reform the morals of his neighbors.

Mr. Giddings—I would as soon lay my hands on a Northern as a Southern pirate. I am not sectional in my views. (Laughter.) In the course of his remarks he said if he should be nominated for Governor of Ohio, he wanted to make a straight-out issue with the Democratic party. He wished to know from his colleague, Mr. Cox, whether the latter's party was for or against the slave trade.

Mr. Giddings remarked that he Democratic members of the former session voted that it was inexpedient and unjust to restore the African slave trade, and that Democrats, North and South, are opposed to it.

Mr. Giddings remarked that he had alluded to the

Delhi, "Sand Spring. " Rockford, Illinois, Guilford, "Rockton, " Roscoe, "Beloit, Wisconsin, Mount Pleasant, Indians, Germantown, Charlestown, Ohio, Salem, Galbert, Parkman. Peruville, N. Y., McLean, "

By Mrs. Frances H. Drake. Dr. Marshall S. Perry, Boston, Mass., Thomas Groome, Mrs. W. H. Long, Roxbury, Mass., William Ives, Salem, Mass., Lydia H. Chase, " Dr. Sam'l Johnson, " Rev. Sam'l Johnson, " Friend, Rev. E. R. Harding, Nashua, N. H., for Tract Fund, Four friends, do. do. do. Wm. R. Bryden, Boston, Mass., by Mr. Wallcut, Thos. Martin, West Boylston, Mass, by

Geo. H. Havens, Moriah, N. Y., dona-Collections for Tract Fund, by N. R. Johnston, Vt. At Williamstown, Vt., Barnet, "Lower Waterford, Vt., East Orange, "FRANCIS JACKSON, Treasurer.

Boston, Jan. 20, 1859. NEW YORK STATE ANTI-SLAVERY CON-VENTION.

The Third Annual Anti-Slavery Convention, for the State of New York, will be held at ALBANY, on Monday, Tuesday and Wednesday, January 31,

and February 1 and 2, 1859.

This Convention, held under the auspices of the American Anti-Slavery Society, and of annual recurrence, is important, not only for its local effect, but, through representatives in attendance, and members of the Legislature, is designed to reach all parts of

cussed than heretofore, it is also true that the aggre gate number of slaves was never before so large, and never so rapidly increasing; that, besides the revolting features of slave-breeding and the inter-State slave trade, the African slave trade is now virtually reopened; that heroic fugitives may still be hunted with impunity, and their friends persecuted, fined and imprisoned on the soil of New York; that the schemes of slave propagandism by those 'in authoriity,' were never more threatening, bold and defiant. nificant. Messrs. Giddings and Washburn are too the State, spare no efforts to render this Convention such, in character and influence, as the exigencies of the cause demand. Give, if possible, your personal presence, your friendly counsel and co-operation. SLAVE-HUNTING IN MASSACHUSETTS. In the House Let every county in the State be represented by one or

Mrs. C. M. SEVERANCE, of Roxbury, will give her lecture on Humanity-a Definition and a Plea-

Life has few charms for the Dyspeptic, which is no to be wondered at, when we take into account the amount of bodily suffering which he endures. By the use of the Oxygenated Bitters, the picture is reversed, and the bright side of life appears.

The Post Office address of A. G. Spalding ST Louis, Missouri-Box 1952.

WM. LLOYD GARRISON will give a di ourse before the Twenty-Eighth Congregational Sciety, at Music Hall, on Sunday next, Jan. 23d. Subset—What is Infidelity? and, Who are the Infidels

HENRY C. WRIGHT will hold meeting Newburyport, Sunday, Jan. 23, all day and eve E. H. HEYWOOD will speak on American Sla

very as follows:North Brookfield, Sunday evening, January 23 TO MILFORD.—PARKER PILISBURY, an Ager of the American A. S. Society, will speak at Milford at the Brick Church, on Sunday evening, Jan. 23.

SALLIE HOLLEY, an Agent of the Mass etts A. S. Society, will speak at

Reading. Friday, January 21.
Waltham, (at the Universalist Meeting-house, Greenwood, Monday, Stoneham, Sunday, 30.

F GIVE HIM A CHANCE.—A young color arpenter wants immediate employment. Apply VM. C. NELL, 21 Cornhill. Dec, 31. TO THE FRIENDS OF THE FUGITIVE.

A young able-bodied Fugitive, from the South, wants a place. He can take care of cattle, drive horses, wait and tend, chop wood, or work on a farm. Apply to R. F. WALLCUT, Anti-Slavery Office, 21 Cornhill, or by letter to FRANCIS JACKSON.

DIED—In this village, yesterday, DELIA M., daughter of John Landon, Esq., in the 17th year of her age. The deceased was a bright, happy girl, beloved by all who knew her. Her sudden departure from our midst has brought gloom to many countenances, and grief to the hearts of all her friends and acquaintances.

acquaintances.

This is Death's first summons in our village for 1869, and the new bell now being raised on the Methodiat church will to-day, in its first vibrations, sound the knell of the departed.

The budding rose had reached full bloom, And softly drops into the tomb; The sturdy pine grieves for the dead, In sorrow bows its stately head. -Rutland (Vt.) Courier, Jan. 14. Oxygenated Bitters, which have been found to prove

yourselves permanently and speedily by using The Oxygenated Bitters. The 'Weekly Novelette,' of Sept. 18, says: Dyspepsia is one of the prevailing diseases of our country. This is owing both to climate and the almost universal habit of eating our meals too rapidly to admit of proper digestion. But, in spite of these adverse circumstances, this disease, even when it be-comes chr nic, disappears rapidly by the use of the

TO DYSPEPTICS.

And all who suffer the tortures which the disease in-

flicts, in one form or another of its many phases : Cure

an infallible remedy. From the Publisher of a weekly sirculated Manazine Messes. S. W. Fowle & Co: I have taken three bottles of the Oxygenated Bitters, and have derived great henefit from their use. I have been much troubled with Dyspepsia for several years, and found nothing that afforded me any relief until I used the Bitters. I most cheerfully recommend them to sil who are afflicted with this troublesome and stubborn complete.

JAMES ROBINSON.

of the 'Student and From Gen. A. C. Dodge, our Minister to Spain.

From Gen. A. C. Dodde, our Minister to Spain.

Washinoton, D. C., May 18.

Dr. Gro. B. Green: Dear Sire—The Oxygenated Bitters with which you were so kind as to furnish me, have had a most salutary effect in my case. I was troubled with Dyspepsia for four years, during which time I tried many remedies, but never met with any so good as your Bitters. I am now in the enjoyment of good health, and I hope and believe that all who use the Oxygenated Bitters will find them as serviceable as I have found them.

With high respect, your ob't servant,

A. C. DODGE.

Prepared by SETH W. FOWLE & CO., BOSTON, and for sale by dealers in Medicine in nearly every town in New England. Jan. 21-4tis

JAMESTOWN INSTITUTE.

IN May last, we opened our School with only one pupil as boarder, and no prospect of a second; with no expression of confidence in our peculiar method from any one, and without counsel or aid. method from any one, and without counsel or aid. We have now twenty-eight pupils in the family, four Assistant Teachers, a Matron, and a lady to superintend the wardrobe of the children. We daily receive letters of inquiry from all parts of the country—more than we can properly answer. Each month our family has been larger than the preceding, and as happy a family as we ever saw together. Each week we have promise of more, and a GREATER WORK OPENS BEFORE US THAN WE CAN POSSIBLY PERFORM

Our method is original and very peculiar. We Our method is original and very peculiar. We never reward merit nor punish transgression, but have more confidence than ever that 'the rank weeds that infest the moral character of children will wither and die' in an atmosphere of love and purity. We never assign lessons to be committed to memory, but our pupils give their own thoughts in their own words, and go to their books as they go to the table for the food they need and crave. To a great extent we have won them from mere raay to amusements that develop as well as entertain. The sexes associate with a freedom, purity and beauty we are proud to have observed and examined.

A few weeks ago, a stranger whom we had never before seen, called on us and carefully inquired into our method, and we have just received his 'Christmas gift' of \$100, as an expression of his appreciation.

mas gift' of \$100, as an expression of his appreciation of our plan and method. This led us to publish this circular, believing our movement to be demanded by human progress, and that others desire to aid such an Indian progress, and that others desire to aid such an Indian progress, and that others desire to aid such an Indian progress, and that others desire to aid such an Indian progress, and that others desire to aid such an Indian progress, and that others desire to aid such an Indian progress, and that others desired to be a progress of the progr With the donation received we shall found a Juve-

With the donation received we shall found a Juvenile Library, and we invite donations of juvenile and
scientific books and periodicals, and especially of tools
and specimens for a Geological Cabinet. We shall
welcome pecuniary aid in any form. If ten persons
would take scholarships for one year, it might double the
practical value of the labors of five teachers.

More than all, we need an energetic and loving
man to unite with us in this work—a manily man,
who can relieve us of all duties except the school and
general care. We need a Matron who knows she has
love enough to soothe the troubled spirits of children,
and strengthen their good resolutions.

and strengthen their good resolutions.
S. Albro, Esq., of Buffalo, and A. E. Newton of Soston, have spent some time with us, and know omething of our plans and purposes. Our patrons

George Kellog, 8 University place, New York City. J. Seymour Brown, 112 Lez. Av. M. S. Roberts, Esq., Pekin, Niagara Co., N. T, Dr. C. Parker, Fredonia, Chaut. Co.,

Dr. C. Parker, Fredonia, Chaut. Co.,
Dr. J. F. Carter, Laona,
"J. G. Rood, Esq., Brigham,"
David McWethy, Wethersfield Spring,
Dr. S. R. Mettler, Hartford, Conn.
Asa H. Rogers, Esq., Waterbury,"
Wm. Ritchie, Esq., Springfield, Mass.
Amand S. Brett, St. Louis, Mo.
William Paul, Esq., Peru, Ill. Villiam Paul, Esq., Peru, Ill. Mrs. H. Whitehead, "

Jesse Blinn, Esq., Rockford, Ill. J. M. Sterling, Esq., Cleveland, Ohio. C. J. Fox, Esq. Foxburg, Forest Co., Ps. Louis Belrose. Philadelphia, Ps. We refer inquirers to any of the above, but more

especially to the school and family, where we shall welcome the most careful inquiry and the most faith-Jamestown, N. Y. Jan. 1, 1859.

TWO FREE LECTURES

EVERY WEEK, AT LINDEN HALL, 16 SUMMER ST., BOSTON.

BY MISS S. D. CARMAN, Physiological, Mechanical & Pathological Physician

On THURSDAY EVENINGS, at 7 o'clock, 20 Gentlemen and Ladies, and on FRIDAY AFTER-NOONS, at 3 o'clock, to Ladies only. The other four days devoted to country practice.

Physicians, Invalids, Parents, Teachers, Guardians

and Philanthropists will find science, common sense and medical skill illustrated and applied to the wants and medical skill illustrated and applied to the wants of each and all.

The only scientific SKIRT SUPPORTER, with Braces of all kinds, and CHAIRS to correct and support the Spine, for sale and fitted at her office, Linden Hall,—open only on Friday and Saturday, for patients and visitors, from 9 A. M. to 7 P. M.

Beware of imposition practised by pretenders who recommend worthless and useless articles.

O1 6m

John Quincy Adams.

JUST PUBLISHED, by BELA MARSH, 14 Bromfield Street, Boston, in one large handsome octavo volume of 457 pages, Twelve Messages from the Spirit John Quincy Adams, through Joseph D. Stiles, Medium, to Josiah Brigham, Quincy—written in the peculiar handwriting of Mr. Adams.

This unique work contains the autographs of Mr. Adams, Mrs. Abigail Adams, and George Washington—first, as recorded by themselves when in the body—and second, as written by them through medimisatic against Jan

MPROVEMENT IN CHAMPOOING AND HAIR-DYEING.

MAPADAM BANNISTER (formerly Madam Cantral Manual Ma

Something New!

THE Subscriber, having invented a new, and, it is believed, much superior MOWING AND REAP-ING MACHINE, with a simple but sure RAKER attachment, wishes to find an honest man with the necessary means to patent and introduce the same to the public, for which a liberal share will be given. None other need apply.

None other need apply.

Further information may be had by addressing a line to Winfield, Herkimer county, N, Y., or calling

Dec. 24. DANIEL HITCHINGS.

VII. 'The New Life' of Dante. VIII. The Philter. Palm and the Pine. XII. The Professor at the Breakfast-Table. XIII. White's Shakspeare.

graduate of the College, who has already had extentire experience as a teacher and lecturer. She is regarded as having a thorough and accurate knowledge Anatomy, Physiology, health and disease. She has twice been employed to lecture to the young ladies

The Lectures next week will be given on Wednes-

day and Saturday afternoons, at 3 o'clock, and are free to all ladies who may wish to attend .- M.

THE ATLANTIC MONTHLY, for February, makes

appearance promptly. The following is its invit-

I. Ought Women to learn the Alphabet? II. The

the Boston, V. El Llanero. VI. Bulls and Bears.

ming Street. III. In a Cellar. IV. Hamlet at

cellent Anatomical Apparatus, by the aid of which, a

good knowledge of the structure of the human body,

and of the functions of its most curious and wonderful

The lecturer is Miss FRANCES S. COOKE, M. D., a

organs, can be acquired.

ing table of contents :-

admitting a slave-meficiaries, as fol-

of the Home Misese as specimens of ask in examining ble forms of reply

POETRY.

From the New Rover, published in 1882. COURTSHIP OF CAPT. MILES STANDISH A true Historical Ro BY MOSES BULLINS, 1792.

About this rather singular production, a word or two seems necessary. Whether it be really a genuine antique or more modern imitation, is a question for critics to discuss. We can only throw such light upon it as we happen to possess, and such as the document bears on the face of it.

In order to ascertain whether the ballad was fou ed in truth, we have turned to some old New Eng-

land Chronicles, and find that the whole story is true to the letter.

Capt. Miles Standish did come over in the Mayflower, and his wife's name was Rose. Mr. John Alden and Mr. William Mullins were among the number that came over in the same vessel. Mr. William Mullins had a daughter whose name was Priscilla, and the main incident, according to the chronicles, actually occurred precisely as related in the poem.

BALLAD. Miles Standish in the Mayflower came Across the stormy wave, And in that little band was none More generous or brave.

'Midst cold December's sleet and snow On Plymouth rock they land; Weak were their hands, but strong their hearts, That pious pilgrim band.

Oh, sad it was in their poor huts To hear the storm-wind blow; And terrible at midnight hour When yelled the savage foe. And when the savage, grim and dire,

His bloody work began, For a champion brave, I have been told, Miles Standish was the man. But oh, his heart was made to bow

With grief and pain full low,

For sickness on the pilgrim band Now dealt a dreadful blow. In arms of death so fast they fell, They scarce were buried, And his dear wife, whose name was Rose,

Was laid among the dead. His sorrow was not loud, but deep-For her he did bemoan; And such keen anguish wrung his heart,

He could not live alone. Then to John Alden he did speak ; John Alden was his friend; And said, 'Friend John, unto my wish

I pray thee now attend. My heart is sad, tis very sad, My poor wife Rose has gone ;

And in this wild and savage land I cannot live alone. To Mr. William Mullins, then, I wish you would repair, And see if he will give me leave

Priscilla was his daughter's name, Comely and fair was she, And kind of heart she was, withal,

As any maid could be. John Alden, to oblige his friend, Straightway to Mullins went, And told his errand like a man.

And asked for his consent. Now Mr. Mullins was a sire Quite rational and kind And such consent would never give

Against his daughter's mind. He told John Alden if his child Should be inclined that way,

He had no more to say. He then called in his daughter dear, And straightway did retire, That she might with more freedom speak,

And Captain Standish was her choice

In absence of her sire. John Alden had a bright blue eye,

And, when he spoke, a pleasant look O'er all his features ran. He rose, and in a courteous way

His errand did declare, To Captain Standish bear?'

Warm blushes glowed upon the cheeks Of that fair maiden then;

At first she turned away her eyes. Then looked at John again And then, with downcast, modest mien,

She said, with trembling tone, Now prithee, John, why dost thou not Speak for thyself alone?

Deep red then grew John Alden's face. He bade the maid good bve ; But well she read, before he went, The language of his eye.

No matter what the language said, Which in that eve was rife-In one short month, Priscilla was John Alden's loving wife.

> 'THE ROCK' In the Valley of the El Ghor.

BY JOHN G. WHITTIER. Dead Petra in her hill-tomb sleeps, Her stones of emptiness remain ; Around her sculptured misery sleeps The lonely waste of Edom's plain

From the doomed dwellers in the cleft The how of vengeance turned not back : Of all the myriads, none are left Along the Wady Mouss's track.

Clear in the hot Arabian day Her arches spring, her statues climb; Unchanged, the graven wonders pay No tribute to the spoiler, Time

Unchanged the awful lithograph Of power and glory undertrod Of nations scattered like the chaff Blown from the threshing-floor of God.

Yet shall the thoughtful stranger turn From Petra's gates with deeper awe, To mark afar the burial urn Of Aaron on the cliffs of Hor.

And where upon its ancient guard The Rock, El Ghor, is standing yet, Looks from its turrets desert-ward And keeps the watch that God has set .-

The same as when, in thunders loud, It heard the voice of God to man; As when it saw in fire and cloud The angels walk in Israel's van!

Or when from Ezion-Geber's way It saw the long procession file, And heard the Hebrew timbrels play The music of the lordly Nile.

Or saw the tabernacle pause, Cloud-bound, by Kadesh Barnea's wells, While Moses graved the sacred laws, And Aaron swung his golden bells.

Rock of the desert, prophet-sung!
How grew its shadowing pile, at length,
A symbol, in the Hebrew tongue, Of God's eternal love and strength.

On lip of bard and scroll of seer, From age to age went down the name, Until the Shiloh's promised year, And Christ, the Rock of Ages, came!

The path of life we walk to-day Is strange as that the Hebrews trod; We need the shadowing rock as they, We need, like them, the guides of God.

God send His angels, Cloud and Fire, To lead us o'er the desert land ! God give our hearts their long desire, His shadow in a weary land ! (National Era

The Liberator.

KIDNAPPING OR NO KIDNAPPING ON THE SOIL OF MASSACHUSETTS.

WEST DUXBURY, Sunday, Jan. 9, 1859. DEAR GARRISON:

to enslave him—nothing more, nothing less, and nothing else. No matter by whose authority, or under what pretence, a man seizes another man, a woman or a child, to enslave him or her, he is a kidnapper, and all who aid and abet or connive at it, even by silence, are partakers in the crime, and should be branded and treated in society as kidnappers. Shall the old Bay State look on and see this blackest of crimes perpetrated on her soil by any man or set of crimes perpetrated on her soil by any man or set of men, and be dumb, and thus confess herself powerless to defend her citizens from it? Is Massachusetts bound in chains, and laid helpless at the foet of kidnappers? Let us know it if she is.

To test this question, let the people come up to the State House, at once, by their petitions, from every to enslave him-nothing more, nothing less, and Of course, we believe in newspapers, and in edi-

State House, at once, by their petitions, from every town, city, village and neighborhood, from Provincetown to Pittsfield, and demand of the Legislature a law, declaring every man a kidnapper, and liable to that was good in him should reflect a lustre' upon naw, declaring every man a stanapper, and name to that was good in him should 'reflect a lustre' upor the doom of kidnappers, who shall attempt to arrest, that part of him which religious men so much dep the doom of kidnappers, who shall attempt to arrest, that pare of him the part of him the part

per, nor on trial for crime. Will the State allow her voters, her citizens, her rulers, to be kidnapped, by this Lecture Course was like ordinary courses. any power? Let the people come to the State House, and demand an explicit answer of the Legislature;

and demand an explicit answer of the Legislature; and let not a man who goes for kidnapping ever be allowed to pollute the State House again by his presence there. Let every member of the present Legislature be compelled to register his name for or against kidnapping.

'All men are endowed by their Creator with an inalienable right to liberty.' People of Massachusetts! having uttered this grand, self-evident truth, will you allow a man, the image of your God, and an heir of immortality, to be seized by any man or set of men, under any pretence, and put on trial before any tribunal, on the issue whether God made him a freeman or a slave, a man or a beast? Come to the rescue, people of Massachusetts! Save your native State from the damning footprints of the kidnapper! Say to the world, the moment a slave from Carolina, or from any spot on earth, touches your soil, he is free, as God made him, and safe from the fangs of the slave-God made him, and safe from the fangs of the slave-

In making laws for this State, what has the Legisfollow in making and administering her laws? Let no man or set of men come upon the soil of the old would perform? because he had an athical sympathy with them, in spite of their theology? because he ished memories, trample the fundamental law of the state beneath their feet by kidnapping her citizens.

HENRY C. WRIGHT. HENRY C. WRIGHT.

AN ACCEPTABLE NUMBER. EDEN. Lancaster Co., Pa., Jan. 3, 1859.

FRIEND GARRISON : they denounce; and yet they do not, because words the course; good papers are full of grief; and the

cannot, depict the monstrous enormity. We want some new words that would not have fitness, if applied to any thing but this unparalleled wickedness.

Secondly: the Ashtabula Sentinel, Milwaukee Democrat, and True American, have my hearty thanks for what they say of the New York Tribune, as has W.

L. G. for copying their outspoken words regarding that overgrown, monopolizing, dictatorial periodical.

I only regret that they did not begin their strictures that I am not without home that, even yet.

Confession for liberty to recover the intemperate, world prior to his advent, and that they themselves ter business for a Christian man to have some manhood, if they will cease to lean on, and look up to, a leader. The ice is broken; let them thinking!

thinking!

But the Examiner thinks that the success of this course of lectures will 'reflect a certain lustre upon the man a lecture or a book for the unthinking.

Thirdly: I would speak, if I knew how, of the two letters from Elizabeth B. Chase and Elizabeth Cady Stanton. Please do not call them 'ladies' any more; they have established their claim to a far nobler name. They have proved that they are women. Every thing alive in me overflows with gratitude for their womanly feelings respecting the fearful wrong which they were invited virtually to palliate. Buy the homestead of a man who waged a seven years' war for liberty, political liberty, while he refused personal liberty, political liberty, while he refused personal liberty to hundreds of chattels who, in the mean time, were laboring in the fields of that homestead, now to be purchased to perpetuate the memory of this friend of liberty! Gentle women did not say what an aged man may and will say, that it is superlatively ridiculous! He will say more. It was not a womanly conception. It does not comport with the best elements of her character to overlook the wrongs of four millions of human beings, one half of whom are of her own sex, whose persons are never inviolate, to commemorate one man who long since was placed beyond the reach of earthly privation and suffering.

No, it is not a womanly idea. Women do not yet commemorate one man who long since was placed beyond the reach of earthly privation and suffering. No, it is not a womanly idea. Women do not yet figure in the political world, but the sex which does are not slow to seize any thing which may gain reputation abroad, or be turned into political eapital at home. Pride, partizanship and thoughtlessness will account for the movement, and designing party leaders will vie with each other in their praise of it, while the unthinking will say amen, and give their money. It is no less a privilege than a pleasure to give a humble response, at seventy-six, to opinions so just, feelings so humane, and utterances so brave, as those of the noble women just named. Let the reflecting sisterhood fall into rank with them. May E. B. Chase and R. C. Stanton merit and realize the blessing of permanent peace, is the secret, silent prayer of AMOS GILBERT.

it is useess would reflect a certain lustre upon that faith?

When, in the pestilence in New Orleans, the Sisters of Charity did not count their lives dear to them, but night and day, fearless of death and definant of fatigue, gave their utmost being to the cure of them, but night and day, fearless of death and definant of fatigue, gave their utmost being to the cure of them is erable sick, must I, a Protestant, refuse admiration or fellowship, for fear a 'certain lustre would shine upon the Roman Catholic Church?

If a Jew does nobly, he deserves the lustre which right-doing ought to confer; if an Atheist or an Infielive virtuously and act honorably, he should have the 'lustre' belonging to virtue and honor!

Does the Examiner think that we do not care for own theologic views? We care a good deal. We shall yield them to no man's dictation. We shall not endorse any man's theology which differs form them. We have enough of the old disciple nature left to feel very desirous that folks who will cast out devil should do it in our train. If they way! But, if we were to help an Episcopal move-

WORKING WITH EBBORISTS

Last week we made a partial confession of our Faith. This week we make a partial confession of our Practice. And we now print the entire first part of the article from the N. Y. Examiner, the last part of which it was more convenient to dispose of first:— The 'Fraternity' and Mr. Be

The 'Fraternity' and Mr. Beecher.

In the congregation ministered to by Theodore Parker, at the Music Hall in Boston, known as the 'Twenty-Eighth Congregational Society,' there is a literary association styled the 'Fraternity.' Said Fraternity has got up a series of 'Fraternity.' Said Fraternity has got up a series of 'Fraternity.' Said Fraternity has got up a series of 'Fraternity Lectures,' an avowed object of which, if a newspaper amouncement may be credited, was to give to the 'ideas' of Mr. Parker a freer scope than the Lyceum platform allows. But whether that was the purpose or not, it is manifest that the effect would be, so far as any impression was made on the public, to give increased popularity to the man and his 'church.' If the lectures prove, as has been claimed, 'the most successful course of the season,' they will reflect a certain lustre upon the 'Twenty-Eighth Congregational Society,' and upon the man whose infidelity is its pervading spirit. Such an effect, we should suppose, would be deprecated—at least, would not be even constructively aided—by a sincere friend of evangelical reli-Dear Garrison:

Are you for or against kidnapping? This is the question, the great and vital question, now before the people of this State—the only question of vital importance that is to occupy the attention of the Legislature this winter. Will the old Bay State allow her citizens, her voters, her legislators, her judges, and her Governors (for every voter is a legislator, a judge and a Governor) to be kidnapped? Every man or woman is a kidnapper who directly or indirectly favors the scizure of any man, woman or child on the soil of Massachusetts, under any pretence whatsoever, with a view to make him or her a slave.

Kidnapping is the seizure of a man with a view to enslave him—nothing more, nothing less, and

A man, coming to this State, and residing in any town one year, and paying a poll tax, is a citizen, and has a right to vote, whatever be his color, creed, or condition, provided he is not on the town as a pauper, nor on trial for crime. Will the State allow her course they could stay at home. In other respects only respect in which it was peculiar was, that Theodore Parker was to deliver four lectures in the

Did the Examiner think that the young gentlemen of Mr. Parker's society got up a course of popular lectures for the sake of covertly propagating In making laws for this State, what has the Legislature to do with the Constitution of any other State or nation? Nothing. If the Constitution of the Union sets at nought the very first principles of the Constitution of the State, which Constitution is the State to follow in making and administering her laws? Let

away from them?
We should be sorry to suppose ourselves singular
in this judgment. Are we to take the ground that
no orthodox man shall encourage the young to selfimprovement and to works of benevolence, unless
they are sound in the faith? Because Mr. Parker Indulge me in a few remarks on some of the contents of No. 53 of the Liberator. And first, of the resolutions of the Essex Co. A. S. Society. I do not recollect ever to have seen such a series of appropriate opithets applied to the execrable system which are opithets applied to the execrable system which they denounce and yet them do not have denounce and yet them do not have denounced and the latter of the secretal lectures. They are sound in the latter? Because Mr. Parker teaches a wrong theology to the young men of his charge, are we to hold off and refuse to help them when they endeavor to live a great deal better than we should suppose their theology would incline them to? But this is the very case in hand. The young men in Mr. Parker's society undertook to do good by a course of general lectures; we lectured in

soner; but I am not without hope that, even yet, other journalists, who have been building Greeley's fortunes on the ruins of their own, will remember that there were managing, prosperous men in the in a buffalo-robe! It seems to us a great deal between the ruins of the statement of the stateme in well-doing, than to punish them for

But the Examiner thinks that the success of this

tion for common ends. But if I divest myself of all selfish or secular aims, and rise to a higher plane of benevolence, and seek to raise the fallen, to restore
the lost, to purify the vicious, to elevate the ignorant, and to cheer the poor and neglected, Christian
ministers and editors will not let me co-operate for
such divine objects with every man who will sincerely work for them; but I must pick for men of
right philosophy, for men right in all theology.
Thus we allow selfshness to go with flowing robes
and a loose girdle. We make her feet light and
her hands minble. But upon religion we put iron
shoes and steel gloves. We burden her with mail,
and underneath it all we draw the girt of conscience
to the last hole. Then she goes slowly forth,
scarcely able to walk or to breathe!

I have long ago been convinced that it was better
to love men than to hate them; that one would be
more likely to convince them of wrong belief by
showing a cordial sympathy with their welfare,
than by nipping and pinching them with logic.

showing a cordial sympathy with their welfare, than by nipping and pinching them with logic. And although I do not disdain, but honor philosophy applied to religion, I think that the world just now needs the Christian Heart more than any thing else. And, even if the only and greatest question were the propagation of right theology, I am confident that right speculative views will grow up faster and firmer in the summer of true Christian loying, than in the rigorous winter of solid, congealed orthodoxy, or the blustering March of controversy.

Does any body inquire why, if so thinking, we occasionally give such sharp articles upon the great religious newspapers, the Observer, the Intelligencer, and the like? O, pray do not think it for any ill-will. It is all kindness! We only do it to keep our voice in practice. We have hade orthodoxy a study. And by an attentive examination of the

our voice in practice. We have hade orthodoxy a study. And by an attentive examination of the Presbyterian, the Observer, the Puritan Recorder, and such like unblemished confessors, we have perceived that no man is truly sound who does not pitch into somebody that is not sound; and that a eal modern orthodox man, like a nervous watch real modern orthodox man, like a nervous watch-dog, must sit on the door-stone of his system, and bark incessantly at every thing that comes in sight along the highway. And when there is nothing to bark at, either he must growl and gnaw his reserved bones, or bark at the moon to keep up the sonorous-ness of his voice. And so, for fear that the sweet-ness of our temper may lead men to think we have no theologic zeal, we lift up an objurgation now and then—as much as to say, 'Here we are, fierce and orthodox: ready to growl where we cannot

But the Examiner says: 'The pastor of the Plymouth Church in Brooklyn has appeared upon Mr. Parker's platform, to lend it his popularity.' I neither borrowed nor lent. I went before an audience in the Tremont Temple, the place for the chief ence in the Tremont Temple, the place for the chief part of public lectures, to give my own ideas, and to exert whatever power I had by my thoughts and by my feelings upon such audience as pleased to come. If they were good men, they needed me less; if they were bad, they needed me more. But, either way, I was responsible for my own testimony, and for nothing more; and this was not lent to Mr. Parker, but to the audience. Yet, whenever Theodore Parker does what is right and noble, if it were possible for me to lend him any thing. I would

If we held Theodore Farker's views, we should not example, until the world shall learn that doors, wait to have it inferred. Men would hear it from our lips, and hear it past all mistaking. And we end we pray. In that hope we praise God for your are not going at our time of life to begin to watch over our 'influence'; to cut and trim our sentences. Cheerfully and hopefully we look forward to a learn that doors. straight forward, doing whatever was right, and always believing that a loving heart was a better judge of what was right than a cold and accurate head. Neither is infallible. Both make mistakes.

And now, Sir, we hope that you, who never have yielded to the assaults of your enemies, will so far head. Neither is infallible. Both make mistakes.

But the errors of the heart dissolve in the kindness at their hands this purse of one thousand dollars, as But the errors of the heart dissolve in the kindness at their hands this purse of one thousand dollars, as of men's natures as snow-flakes dissolve in warmbosomed lakes, while the errors of cold intellect Each dollar there is the material embodiment of an pierce and stick like arrows. If I cannot make my people understand my belief in fifty-two Sabbaths of the year, I shall not mend the matter by refusing to follow the generous awmrathies of my heart.

whether such men understand or not. These men are like aspen trees growing on rocks. In conceit and arrogance they are hard as granite, while they tremble all over like aspen leaves with perpetual fears and apprehensions of dismal mischief to come! When Theodore Parker appears in his representative character as a theologian, I am as irreconcilably opposed to him as it is possible to be. The things that are dear to him, are cheerless and unspeakably solitary and mournful to me. The things which are the very centre of my life, the inspiration of my existence, the glory of my thought, and the strength of my ministry, are to him but very little. I differ from him in fact, in theory, in statement, in doctrine, in system, in hope and expectation, living or dying, laboring or resting,—in the ology we are separate, and irreconcilable.

And this Redeemer of the world, the Saviour of sinners, I accept, not only as my guide, my friend, my deliverer, but as an atoning God, who bore my sins upon the Cross, and delivered me from their penalty. And, since my life is spared to me by him, I give to him that life again. This hope of Christ is the staff of my ministry. First, highest, and in measure beyond all other things, I preach Jesus

ish and worldly interests men are allowed co-opera-tion for common ends. But if I divest myself of all selfish or secular aims, and rise to a higher plane of benevolence, and seek to raise the fallen, to restore world wants. When Love goes abroad in the full benevolence, and seek to raise the fallen, to restore

DR. CHEEVER AND HIS CHURCH. To the Editor of the N. Y. Tribune :

Sin: A statement has been copied into some of the city papers for the last day or two, taken from the New York correspondence of a Boston journal, to the effect that the Church of the Puritans is in a most dilapidated and forlorn condition, and that Dr. Cheever has resigned his pastoral charge.

Perhaps no better reply can be made to so false and malicious a calumny than a brief report of the occurrences of last evening at the house of Mr. D.

Fairbank.

The occasion was a congregational social gathering, when the members of this disorganized and decaying church and society collected in sufficient numbers, in spite of the weather, to fill the large corlect a constlexity. parlors to overflowing.

At about 8 1-2 the host, Mr. Fairbank, requested

the assembly to come to order, as there was a little business to be transacted, and moved, that to have all things done decently and in order, Mr. Tho S. Berry should take the chair, which he did, a few appropriate remarks, saying that the Clerk of

the meeting.
The Clerk, Mr. Benj. K. Phelps, then addressed the Rev. Dr. Cheever as follows:

DR. CHEEVER: Permit us, your friends and parish Theodore Parker does what is right and noble, if it est wishes for your prosperity and happiness during were possible for me to lend him any thing, I would the year 1859. Our relations during the year that do it gladly. I have nothing to lend, however, but has passed have been marked by events of no ordingood will, and that I never lend, but give free as nary interest. Assailed by foes from without and disturbers from within, our trials have indeed been unusual and severe. But they have not dimmed our

good will, and that I never lend, but give free as God's air!

But, it will be asked, will the public understand your position, and, however you may design it, will not the impression go abroad, either that you sympathize with infield views, or are indifferent to them?

No. The public are just the ones who will not misunderstand. There is formed and forming a moral judgment in the intelligent part of the community that popular Christianity needs more love in it. Men at large will be a great deal more apt to say that I have done a more exemplary Christian act, in daring to avow an ethical sympathy with Theodore Parker, between whom and myself there exists an irreconcileable theological difference, than if I had bombarded him for a whole year, and refused to touch his hand!

What a pitiful thing it is to see men who have the chance of saying what they believe, who do say it two hundred times a year, who write it, sing it, speak it, and fight it; who, by all their social affinities, by all their life-work, by all positive and most solemn testimonies, are placed beyond misconception,—always nervous lest they should sit down with somebody, or speak with somebody, or touch somebody, and so lose an immaculate reputation for soundness! Therefore men peep out from their synthesis. somebody, and so lose an immaculate reputation for somebody, and so lose an immaculate reputation for soundness! Therefore men peep out from their systems as prisoners in jail peep out of iron-barred win-alone. We believe that, by it, other churches will be led to see of the fetters of a timel consequent time. dows, but dare not come out, for fear some sharp sheriff of the Faith should arrest them!

Other pastors shall catch the inspiration of your If we held Theodore Parker's views, we should not example, until the world shall learn that God's

over our 'nfluence'; to cut and trim our sentences lest some mousing critic should pounce upon an infelicity, and draw upon us a suspicion. We have never sought influence, and we never shall seek it.

Any that we have now, came to us because we went it be the last, elander aimed at you and us. We

people understand my beath the matter by refusing to follow the generous sympathies of my heart.

No. The common people will not misunderstand.

Nor will practical Christian ministers. They may differ from my judgment, but they will understand my deed. It is only those professed defenders of the faith, who, having erected suspicion into a Christian grace, practise slander as a Christian duty, that will be liable to mistake. And it makes no difference whether such men understand or not. These men whether such men understand or not in the form of the faith of the such men understand or not in the first manner of the faith of the such men understand or not in the first manner of the faith of the such manner of the faith of the such men understand or not in the first manner of the faith of the such men understand or not in the faith of the such men understand or not in the light of his presence and the joy of his salvation.

The clerk then delivered to Dr. Cheever the purse of one thousand dollars. The Doctor, on receiving the light of his presence and the joy of his salvation.

tion, living or dying, laboring or resting,—in the ology we are separate, and irreconcilable.

Could Theodore Parker worship my God? Christ Jesus is his name. All that there is of God to me is bound up in that name. All that there is of God to me is bound up in that name. A dim and shadowy effluence rises from Christ, and that I am taught to call the Father. A yet more tenuous and invisible film of thought arises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible. They are to be revealed to my knowledge hereafter, but now only to my faith. But Christ stands my manifest God. All that I know is of him, and in him. I put my soul into his arms, as, when I was born, my father put me into my mother's arms. I draw all my life from him. I bear him in my thoughts hourly, as I humbly believe that he also bears me. For I do truly believe that we love each other!—I a speck, a particle, a nothing, only a mere beginning of something that is gloriously yet to be when the warmth of God's bosom shall have been a summer for my growth;—and Hz, the Won derful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!

And this Redeemer of the world, the Saviour of sinners, I accept, not only as my guide, my friend. The Lord will keep align who he would use for his

ment for general benevolence, would any man say that we endorsed High-Church notions? If we were affectionately and urgently invited to Princeton, to examine the senior class in theology, and give them some tender cautions on parting from Turretin and entering the life of realities, would any body he so cruel as to say that we believed in high Calvinism, or were indifferent to all the woes of conscience produced by that energetic system? Bishop Hughes will never invite us to speak in his new cathedral, and we not promptly accept it. But we affection, ately appeal to the Eraminer whether, on such an interesting occurrence, he would think it his duty to pierce us with such rémarks as are now puncturing our peace from his words?

If I had gone to Beston to help the Republican cause, no question would have been raised. In selfish and worldly interests men are allowed eco-operation for aman, on a ground of chindrens and benevolent work, with those from him cause, no question would have been raised. In selfish or secular aims, and rise to a higher plane of benevolence, and seek to raise the fullon, to restore the current and testimony of my being, I had gone to grave in the lology to do deeds of mercy in which all good men are united!

What must be the condition of the public mind, on the subject of Christian charity, when'the simple too-operation of a man, on a ground of common benevolence, is made to signify more than his whole regular life-work?

If I had gone to Beston to help the Republican cause, no question would have been raised. In selfish and worldy interests men are allowed eco-operation for a man, on a ground of common developed the condition of the public mind, him the benevolence is made to signify more than his whole regular life-work?

The disposition to find some common ground of kindness and benevolent work, with those from him, and when I told him of my condition of the public mind, had been condition of the public mind, had been condition of the public mind, had conditioned the full world world wo here, he said: 'Tell Dr. Cheever that Dr. 'Inguist as glad of it as if he had received the throusal dollars himself. Dr. Cheever is one of the few has who stand up to their conviction; he has had here kicks than coppers for it; I am glad that he in have the coppers too.'

But do not imagine, my worthy brother, that his cift, betokens exemption from trial.

gift betokens exemption from trial. These ous temptations of riches coming suddenly across lowly path of a minister may prove a severe ordar You may find it harder to carry that lag of gath than you would to march to the stake—at least

Besides, I see danger looming in our path.

Chairman has hinted at the salvation of the through your instrumentality. Now, the higher Federal authority has assured us, in his message as his Pittsburgh letter, that the present danger of Union are two, viz.: agitation upon the Slavery, and bribery and corruption in

Slavery, and bribery and corruption in public as.

And since we here see the agitator accepting the bribe, both evils joined in one, I shall expect, who is the troops of the control of t Providence which meets you with the opening yee
May His blessing attend and crown the gift; and g
us look to Him with reverence, gratitude and lon After prayer by the Rev. Dr. Thompson, the social

stivities were resumed, and kept up till a late hop New York, Jan. 11, 1859.

Ayer's Sarsaparilla

A compound remedy, in which we have labor A compound remedy, in which we have labored to produce the most effectual alterative that can be made. It is a concentrated extract of Para Sars, parilla, so combined with other substances of sill greater alterative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure mus prove of immense service to this large class of our afflicted fellow-citizens. How completely this conafflicted fellow-citizens. How completely this compound will do it has been proven by experiment a many of the worst cases to be found of the following complaints:

Scrofula and Scrofulous Complaints, Eet-

TIONS AND ERUPTIVE DISEASES, ULCEIS, PIPPLE BLOTCHES, TUMORS, SALT RHEUM, SCALD HELD SYPHILES AND SYPHILITIC APPECTIONS, MERCEREI, DISEASE, DROPSY, NEURALGIA OR TIC DOUGLER, DEBILITY, DYSPEPSIA AND INDIGESTION, ERVSITE LAS, Rose or St. Anthony's Fire, and indeed the whole class of complaints arising from Impress

LAS, ROSE OR ST. ANTHONY S FIRE, and indeed the whole class of complaints arising from IMPERIT OF THE BLOOD.

This compound will be found a great promote of health, when taken in the spring, to expel the foul humors which fester in the blood at that sason of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, span themselves from the endurance of foul crupicas and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alterative medicine. Cleanse out the vitiated blood whenever you find its impurities bursing through the skin in pimples, cruptions, or seas, cleanse it when you find it is obstructed and slaggish in the veins; cleanse it whenever it is fool, and your feelings will tell you when. Even when no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keen the blood healthy, and all is well; but with health, and live longer, for cleaning the blood Keep the blood healthy, and all is well; but with pabulum of life disordered, there can be sasting health. Sooner or later something must go wrong, and the great machinery of life is disordered

Sarsaparilla has, and deserves much, the reputs tion of accomplishing these ends. But the well has been egregiously deceived by preparations of it, partly because the drug alone has not all the time that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsapailla or

any thing else.

During late years the public have been mide
by large bottles, pretending to give a quart of Etract of Sarsaparilla for one dollar. Most of the have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often to curative properties whatever. Hence, bitter and curative properties pointment has various extracts of Sarsaparilla which f market, until the name itself is justly despised, and has become synonymous with imposition and Still we call this compound Sarsaparilla, and to supply such a remedy as shall rescue the from the load of obloquy which rests upon it we think we have ground for believing it has ti-tues which are irresistible by the ordinary and the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

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